Philos.

The Christian Century

PUBLISHED WEEKLY

Theological Education in the United States

Annual Review and Discussion of Current Issues with Articles by

John A. Mackay

James Hastings Nichols

Robert S. Bilheimer

APRIL 25, 1951

In This Issue

JOHN A. MACKAY

is president and professor of ecumenics in Princeton Theological Seminary and chairman of the editorial council of *Theology Today*, a quarterly review. He was born in Scotland and received a degree from the University of Aberdeen. He later studied at Princeton, the University of Madrid and the University of Lima, Peru. For many years he resided in Latin America. He is chairman of the International Missionary Council, a member of the central committee of the World Council of Churches, and chairman of the Presbyterian Board of Foreign Missions, and formerly headed the American Association of Theological Seminaries. Dr. Mackay is the author of several books in Spanish and in English and a leader in ecumenical education.

JAMES HASTINGS NICHOLS

is associate professor of the history of Christianity at the University of Chicago, and a member of its Federated Theological Faculty. He is the author of a remarkable book, *Democracy and the Churches*, which is to be published on May 15 by Westminster Press. He wrote *Primer for Protestants*, was a contributor to the "Interseminary Series" of books and is coeditor of *Church History*, the organ of the American Society of Church History. His doctoral dissertation (Yale) was "A Study of Jakob Burkhardt."

ROBERT S. BILHEIMER

is American program secretary of the World Council of Churches, in association with the International Missionary Council. He edited the highly useful books known as the "Interseminary Series," published by Association Press. Before entering on his present responsibilities, he led in the revival of the Interseminary Movement. He carried a considerable share of the preparations of studies for the Amsterdam Assembly of the World Council of Churches. At present he is principally engaged in similar preparations for the 1953 World Assembly of the council, which will meet in Evanston, Ill.

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The Christian Century

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Coming Events

April 21-27. Wisconsin Council of Churches, Church Peace Union Leaders' Seminars on the United Nations, Manitowoc, West Bend, Oshkosh, Appleton, Wisconsin Rapids, Stevens Point, La Crosse.

April 24-26. First Annual Indiana Ecumenical Week, Indianapolis; Bernice Buehler, Roy A. Burkhart, Edwin T. Dahlberg, Kermit Eby, Noel Sargent, Henry Smith Leiper, speakers.

April 25-29. North American Christian Convention, Springfield, Ill.; theme: "The Church Against the World."

April 26-29. Augustana Lutheran Church Red River Valley 39th Annual Convention, Fargo, N. D.

April 27-28. American Friends Service Committee New England Region Spring Conference, Charles Street Meeting House, Boston; theme: "The Individual and the State."

April 27-29. Student Christian Association Ikota District Conference, LeMars, Iowa.

April 29. Rural Life Sunday.

April 29. Chicago Sunday Evening Club; Louis H. Evans, speaker.

April 29-May 5. Ohio Recreation Workshop, Cuyahoga Falls.

May 3-5. Lutheran Welfare Conference in America Biennial Meeting, Dayton, Ohio.

May 4. May Fellowship Day (National Council of Churches General Department of United Church Women).

May 4. National Council of Churches Joint Department of Evangelism, New York.

May 4-6. Students Christian Association Iowa District Conference, Boone.

May 6. American Student Nurse Sunday.

May 6. Chicago Sunday Evening Club; G. Bromley Oxnam, speaker.

May 7. Evangelical Theological Seminary Commencement, Naperville, Ill.; Harold A. Bosley, speaker.

May 8-11. Associated Lutheran Charities of North America, Sioux City, Iowa.

May 11-13. Student Christian Association Michigan District Conference, Camp Tyron.

May 11-13. Rocky Mountain Y.M.-C.A.-Y.W.C.A. Conference, Salt Lake City.

May 14. Pennsylvania Y.M.C.A.'s 82nd State Convention, Harrisburg; Robert J. McCracken, speaker.

May 14-17. General Association of Regular Baptist Churches, Oakland, Calif.

May 16. National Council of Churches General Board Meeting, Chicago.

May 27. Presbyterian, U.S.A., General Assembly, Cincinnati.

June 1-9. Y.M.C.A.-Y.W.C.A. Student Conference, Davis, Okla.

June 2-9. Methodist Student Movement Regional Conference, Camp Glen Lake, Tex.

June 4-13. Estes Student Y.M.-C.A.-Y.W.C.A. Conference, Association Camp, Colo.

June 5-8. Duke University Divinity School Annual Christian Convocation, Durham, N. C.; James A. Gray lectures, Paul Scherer.

June 5-11. Methodist Student Movement Regional Conference, Lake Junaluska, N. C.

June 6-10. National Baptist Convention of America Sunday School Congress, San Francisco.

June 9-16. Methodist Student Movement Regional Conference, Lake Poinsett, S.D.

June 9-16. Student Christian Movement Conference, Carlisle, Pa.

June 9-16. Y.M.C.A.-Y.W.C.A. Student Christian Association Conference, Berea, Ky.

June 11-13. American Baptist Convention, Buffalo.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVIII CHICAGO, APRIL 25, 1951 NUMBER 17

EDITORIAL

ACROSS the nation Protestant churches are leading a long overdue uprising against organized gambling. Riding the wave of public revulsion at the revelations of the Kefauver committee, they are scoring many important victories. In Maine the judiciary committee of the state legislature killed a bill designed to legalize church lotteries and raffles after Chauncey D. Wentworth, president of the Maine council of churches, headed a committee of churchmen in protest. In Watertown, New York, a complaint by the ministers' association to the responsible officials resulted in a ban against all forms of gambling in the county. In Columbus, Ohio, Safety Director Cook ordered all bingo games stopped. Raymond D. Bailey, president of the Franklin county council of churches, which includes Columbus, said that "the Protestant position always has been that bingo is gambling." Similar actions have been taken in other Ohio communities. In Springfield, where the police have closed all forms of organized gambling, Father Schmitt, a local Roman Catholic priest, cried out that he would "go to jail before I close my bingo game." We hope his bishop permits him to carry out his threat, so that a new name can be added to the martyrology of his church: Martyr to St. Bingo! Many have rotted in prison for less affluent saints. Why discriminate against so prodigal a benefactor? One of the most important actions taken by a group of Protestant churchmen occurred in Miami, where the council of churches is supporting the *Miami Herald* and other papers in demanding the impeachment of Governor Fuller Warren. The governor, whose campaign for election was partly financed by gambling syndicates, has defied public morality by reinstating the corrupt sheriff of the county in which Miami is located. We hope the churches will not stop until this job of moral housecleaning is done. Spring is here. Get out the brooms!

Protestant Churches Lead Revolt Against Gambling

What Can a Young Man Think?

GENERAL HERSHEY has blown hot and cold so often on the draft of men of college age that probably few of them will pay any attention to his latest ukase. Now he says that "the great mass of college freshmen will assemble freely next fall without interference from Selective Service." Has the general no conception of the havoc which his directives, plus the indecision of Congress, have wrought in the colleges? Selective Service has ruled that college qualification tests are to be taken May 26, June 16 and June 30. Students who score 70 or better in the tests may be granted occupational deferment to enter college; students in school may remain if their grades are high enough. But the results of the tests and grades will not be known until so late that the young men will continue to writhe on the tenterhooks of uncertainty. Who will blame them if they act to end the tension by crowding into the recruiting offices, as they have been doing for months? Is this what General Hershey is seeking to accomplish? If so, the cost to America of such Machiavellianism is staggering. President A. Whitney Griswold of Yale University says in the current *Atlantic Monthly* that we are allowing American higher education to become the first major casualty of communist expansion. Instead of the four million young men we should have in colleges and universities by 1960, he points out, the present policy will reduce the number to less than a million. This is not only a tragedy for our young men. It foreshadows catastrophe for the whole system of higher education in this country Have the military masterminds who now rule our destinies no conception of what this means? President Griswold contends that the present policy will inevitably weaken our capacity to defend ourselves. Even Russia is not so stupid as to draft students before they are twenty.

Israel and Syria in Border Clashes

WILL the border clashes between Israeli troops and Syrian farmers lead to a renewal of the war in Palestine? Probably not. The United States and France have both stepped in at Tel Aviv and Damascus to tell each side to behave, and the admonition is likely to be enough to restore the truce. Moreover, the United States is reported to have told Tel Aviv that its bombing of Syria in retaliation for the killing of seven Israeli policemen was carrying the eye-for-an-eye principle too far. This warning, likewise, will probably be remembered in the Tel Aviv war ministry. Nevertheless, incidents such as these border skirmishes are a reminder of the essential instability of the Palestine situation. Not only has no firm settlement been reached since fighting stopped two years ago; no such settlement is even in sight. And both sides—counting the Arabs, for the moment, as a single side—are so intransigent that neither the Western powers nor the other members of the U.N. have any idea as to how a peace can be negotiated. In fact, they have less hope for such a negotiated peace today than they had two years ago. Such an unsettled situation always

invites fresh trouble-making adventures. It is no wonder, therefore, that Israel's furious action against Syria has been viewed in some quarters as a move by Premier Ben-Gurion to strengthen his position in the approaching election. Calling on a nation to rally in support of a government protecting it against a threatening foreign foe is an old stratagem. In the Near East powder magazine, however, resort to such a stratagem would be almost criminally irresponsible. Without more proof, we refuse to believe that Ben-Gurion could be guilty of such an act.

When the Press Is a Menace to Justice

ONE of the worst abuses committed by part of the American daily press received a much needed, if too long delayed, castigation in the Supreme Court on April 9. By unanimous vote the court set aside the rape convictions of two Florida Negroes and returned their cases to that state for another trial. The reversal apparently was based on the ground that convictions had been voted by an all-white jury. But Justice Jackson, with Justice Frankfurter concurring, refused to admit that the absence of Negroes from the jury panel was the real issue. He wrote an opinion which said that the trial had been unfair because the newspapers in Florida had created a state of mind in the community that made a fair trial impossible. By reporting "confessions" which were never produced in court, by repeated use of incendiary headlines and cartoons (such as one which showed four electric chairs over the title, "No Compromise—Supreme Penalty"), the papers had produced a situation, said Justice Jackson, in which "these defendants were prejudged as guilty and the trial was but a legal gesture to register a verdict already dictated by the press and the public opinion which it generated." The case, said the justice, "presents one of the best examples of one of the worst menaces to American justice." The sort of thing Justice Jackson was excoriating is not confined to Florida. It goes on constantly in this nation with its "enterprising" press. It does not go on in England. There, if any such effort were made to influence the outcome of a case before trial, the paper would pay a heavy—and we mean heavy—fine, while its editor would go to jail. American journalists have often derided the lengths to which the British courts go to protect the rights of accused persons to unprejudiced juries. We believe ourselves that British restrictions on what the press may or may not print err on the side of severity. But as between British caution and the hippodroming of trials which goes on in American papers, we think there is no doubt but that justice is more secure in Britain.

The Pope Opposes Majority Rule

AFTER last week's Century went to press, Religious News Service supplied a much more extensive quotation of what the pope said to the delegation of world federalists (see page 485) than we had seen in the daily press. This shows that while the papal endorsement of the principle of world government was as warm as we reported, the pope coupled with this reservations more important—from the American standpoint—than his endorsement. In his reservations, Pius XII rejected the whole conception of majority rule. In other words, he condemned the very basis on which the functioning of American democracy rests. "In the national and constitutional field," said the pope, "everywhere today the life of nations is disintegrated by the blind cult of numerical value. The citizen is a voter. But as such he is in reality no more than a unit whereof the total adds up to a majority, which the shifting of some votes, even only one, suffices to upset. The voter does not count if he is only a voter. Of his position and his task in the family and in his profession, no heed is taken." Religious News Service adds that the pope advised the world government cause to get away from the "numerical principle," and to work for an international government which would be guided by a "healthy social philosophy." There are only two ways of controlling governments—by majority and by minority rule. In the case of the former, there can be only one majority at a time—though, as the pope says, majorities shift—and its nature as well as the method by which it is brought into being is clear. In the case of the latter, there can and will be any number of minorities, formed in any number of ways, and if one is to rule all the others the method by which it is chosen to rule may be almost anything—including the methods used by Mussolini, Hitler, Stalin and Franco. What the pope wants is world government by a minority guided by a "healthy social philosophy." Who defines a "healthy social philosophy"? Naturally, the infallible church. And what church is that, according to the pope? So what the papal endorsement boiled down to was rejection of democracy and a proposal of rule by the papal church. *Semper idem.*

Austria Takes Step toward Religious Freedom

DESPITE SOVIET OBJECTIONS the Austrian parliament has passed and the Allied Control Council for Austria has approved a new law giving legal recognition to the Methodist Church in that country. This brings to a successful conclusion almost 30 years of negotiations to secure rights allowed only to government-recognized churches in the strategically located central European republic. From now on Methodist churches will be allowed to hold property and to give accredited instruction in religious education. But this is only a step in the direction of complete religious freedom for the people of Austria. Among Protestants only the Lutherans, the Reformed and now the Methodists are allowed these and other privileges. Certainly by every criterion on which the recognition of these bodies rests the Austrian Baptists merit the same status. But beyond the desirability of recognition under present Austrian law is the urgent need for the abandonment of any state control of religion. Austria borders on three of the iron curtain countries. In spite of the East-West conflict there is still a great deal of contact across the borders. The development of a genuinely democratic Austrian state would have a great impact on the minds and future actions of the people oppressed by Soviet domination in neighboring countries. When the Soviet representative objected that the new measure was

an attempt "to force the predominantly Catholic Austrian people into the Methodist faith," American, British and French members of the Allied council maintained that recognition of the Methodist Church was "in line with the principle of religious freedom." That was only partly true. Real religious freedom will exist in Austria only after the government relinquishes all controls and regulations that interfere with the right of any individual to worship God according to the dictates of his conscience. No man is free so long as any is bound.

Seek Division of School Funds in Canadian West

IN A DRAMATIC MOVE to force a division of public educational funds with parochial schools, Roman Catholic authorities in British Columbia have closed two schools and dumped their 840 pupils on the public system in a small town near Vancouver. For many years the church in that province has vainly campaigned for a division of public funds between public and parochial schools. Recently it changed its line and demanded free transportation, textbooks, medical and dental inspection. When it got books and nothing more, the Catholic schools were closed. If the Catholic leaders thought their lockout would bring British Columbia officials to heel, they were mistaken. The public schools enrolled the new children, employed 15 additional teachers and ran classes in morning and afternoon shifts. Behind this move was William T. Straith, minister of education in the province. He is described as "a United Church of Canada elder, an able educationalist, and quite a determined man." Fear that their tactics have failed is shown in the statement of a worried Catholic school official that a reported plan to build new public schools to accommodate all the children would be "a downright waste of public funds." The church could avert that by selling or renting its now empty buildings to the public system. Back of this struggle is the determination of British Columbia officials not to permit the establishment of the "separate schools" system which is in use elsewhere in Canada. This system, which is based on the division of funds, is everywhere abused by linking it with systematic colonization which radically changes the character of community after community. The determination of the Catholic hierarchy to get public funds to support its sectarian schools is consistent throughout the world. Recently when the French hierarchy held its first meeting in more than 40 years, its principal action, so far as the public was informed, was to demand a share of public school funds for the support of Roman Catholic schools. That demand, which is everywhere made, must be everywhere rejected.

Another Blow to American Relief Threatened

ARE America's unofficial relief agencies to have their service of mercy in other lands still further cut down? If reports at the recent meeting of CRALOG are well founded, they are. CRALOG (the Council of Relief Agencies Licensed for Operation in Germany) is composed of 17 agencies which, since the end of the war, have been shipping clothes and food to the destitute in that country. Last year, for example, CRALOG shipped 39,950,908 pounds of relief supplies into Germany for its member agencies. Lutheran World Relief was the largest contributor, with 13,764,436 pounds. The War Relief Services of the National Catholic Welfare Conference came next with 10,540,829 pounds. Then came Church World Service with 9,442,352 pounds. And so on. All these relief shipments are carried overseas with the help of a federal subsidy through ECA. This pays the ocean freight. At CRALOG's annual meeting it was reported that ECA is now seriously considering withdrawing this subsidy. If it does so, help for the needy in other lands from American churches and other unofficial relief agencies will be cut to next to nothing. This will be true of help not only to Germany, but to every country where ECA is now providing ocean freight charges. The cost to ECA—a little more than $1 million a year—is negligible in the total budget of that tremendous organization. To the churches, however, the cost would make the difference between sending help and not sending it. It is shocking to have this threat come up at a time when the House rules committee is continuing to block the effort to provide American aid for India's starving. Is Washington trying to make the rest of the world believe that America's generosity is a myth? The churches are vitally concerned, yet they are protesting only feebly, if at all. Haven't the Christians of America anything to say? Then why aren't they saying it? Why aren't they saying it to Congress and the department of state?

American Legion Bestows Medal on Franco

AMID the excitement over General MacArthur's dismissal, perhaps you did not notice that on April 11 the American Legion conferred its medal of merit on Generalissimo Franco. George Kelly, who represented the Legion in the ceremonies at Madrid, said that Franco had been chosen for this highest decoration of the veterans' organization because of his "long stand against world communism." . . . The amended draft bill passed the House of Representatives with UMT shelved for the present. The compromise offered by Congressman Vinson (see "Congress on Guard" in last week's Century) was adopted. Now the House bill goes to conference with the Senate, and the nation waits to see what UMT provision will come out of that horse-trade. . . . Ernest Bevin will probably not be remembered among Great Britain's great foreign ministers. But he will have his place in history as one in whose person the direction of British foreign policy shifted from members of the aristocracy who made a lifework of diplomacy to a labor leader who only a few years ago was leading his union in a general strike. There is more of the history of these times in that single career than in many a military campaign or international conference. . . . The Presbyterian Board of Christian Education has voted a $250,000 emergency grant to help out its 44 denominational colleges. Enrollments are off, expenses up. Presbyterian colleges expect a deficit of more than $1 million this academic year. Virtually all denominational colleges are in similar trouble. . . . Oklahoma has a new law which will make it possible for federal alcohol tax

unit officers to enforce laws to keep liquor out of the state, which is constitutionally dry. Drys are jubilant, for one of the things that have done most to break down prohibition in other states has been the flood of liquor shipped in which has paid federal tax. . . . Troubles of the Amish with Pennsylvania school authorities may soon be over. The Harrisburg legislature is working on a bill to allow them to take their children out of school at the end of 8th grade.

Theological Education

FOR the second year, The Christian Century devotes an issue to theological education. The author of one of the three articles heads one of America's foremost theological seminaries. Through his work in the Interseminary Movement and the World Council of Churches, another is one of the most influential members of the younger generation of ministers. The third, already a leader in the intellectual and spiritual renaissance of American Protestantism, is the author of a very important book, *The Churches and Democracy,* which will be published this spring by the Westminster Press and is destined substantially to advance this new reformation. What these three have to say deserves study by every thoughtful churchman, and especially by all who are interested in what the church will be doing and saying ten and twenty years from now.

Because of the inadequacy of the organs of communication in American Christianity, many people have only the vaguest idea of the dimensions of theological education in this country. It is a commentary on our times that the most recent and complete study available of theological school enrollment in the United States was issued by the Selective Service System. In 1950 it made a survey which showed that there were 53,378 full-time ministerial students studying in 528 schools. Of these students, 21,837 were Roman Catholic, 2,225 Jewish and 29,316 Protestant. The respective number of schools was 234, 14 and 280. Selective Service figures show that in the thirteen years following 1937, the enrollment in Jewish and Protestant schools had more than doubled, while that in Roman Catholic schools increased by about one-third.

Selective Service made its survey to find out whether theological study was being used by young men as a means of dodging the draft, since ministerial students were and are exempted by law from military service. Its conclusion was that the charge, which had been made in Congress, was unfounded. Instead, the rate of increase of enrollment in theological schools declined during the war, and the great increase came after World War II. After examining the evidence, the survey concluded: "This information shows that the theological schools have had an over-all enrollment growth during the last twelve years; that this was greatly reduced during the years of conflict, despite the draft provision exempting divinity students from call; and that it reappeared in increased proportions after the cessation of hostilities." We hope that this effectively disposes of suspicions concerning the reality of the convictions which are today leading an increasing number of our best young people to devote their lives to serving the church.

The Selective Service study gives a more comprehensive picture of theological education than most church studies because it "recognized" all theological schools which it had "found to come within the exemption provisions of the [draft] act as it related to students preparing for the ministry." Its basis of recognition was not that of accrediting agencies, but what it called "recognition by the public at large." This was further defined as follows: "A recognized school was one whose students had been accepted as ministers by a church." To discover all such schools, S.S.S. decided that "the intent of the Congress" was that the religious ministry included "those who devoted their lives to the work of their churches, such as lay ministers of the Catholic Church." So the "minor seminaries" of that church and "junior institutions of other denominations having distinct theological courses" were included.

There is reason for believing that Selective Service did not reach these conclusions unassisted. The pattern was established in 1940, when peacetime conscription first became law after prolonged debate in Congress. During this discussion, the Roman Catholic Church staged one of the most spectacular demonstrations of mass lobbying ever seen on Capitol Hill. When it was over, congressmen fell over each other to *exempt* instead of defer clergy and theological students. The language of the law was broadened to make the exemption include such lay workers as those in preparation for teaching in church schools as well as men who were in training for what is usually thought of as the ministry. Since then there has been no question about these exemptions. But the interesting thing is that the exemption thus granted has not been made to include Jehovah's Witnesses, who "devote their lives to the work of their churches," who are "accepted as ministers by a church," and who insist that they are "lay ministers."

Less than half of the Protestant theological schools are accredited. Their accrediting agency is the American Association of Theological Schools. According to a list supplied by this association for the latest (1948) directory, *American Universities and Colleges,* published by the American Council on Education, there are 67 accredited Protestant schools in the United States and three in Canada. This directory lists 108 Roman Catholic theological seminaries, including those of religious orders as well as those for the training of diocesan clergy. The rest presumably train lay workers. It is a hopeful sign that a relatively high proportion of the accredited Protestant seminaries are those which are nondenominational in character. Selective Service figures show that in 1948-49 nondenominational seminaries were training approximately one-sixth of all Protestant theological students. In the years covered by this study, enrollment in this type of school grew more rapidly than in any other. The outstanding nondenominational theological schools also lead in the gradual rise in quality of training.

Seen as a whole, theological education in this country is a very substantial and important enterprise. It deserves the new attention and respect which it is receiving from the churches. In addition to its responsibilities for training better ministers for the churches, more effective denomina-

tional and interdenominational leaders, a higher grade of college teachers, religious journalists and research workers, American theological education has to bear responsibilities to world Christianity which have fallen on it as a result of the impoverishment of theological schools abroad. But the rise of the ecumenical movement, which is making its greatest impact in theological schools, gives promise that these schools for ministerial training will not fail even when confronted by problems greater than those borne by any previous generation.

MacArthur

HOW LONG the uproar over the dismissal of General MacArthur will last no one can do more than guess. Republican party strategists hope it will keep up, and even increase, until November 1952. We doubt it. At this moment the nation is filled with wild words and wilder counsel. As the weeks pass into months, however, we believe that the American public will come to have a more general understanding of the fundamental issues which had become involved in the MacArthur case. As this understanding spreads, we expect the excited talk to die down. Eighteen months from now—it is that long to Election Day—MacArthur will still be a controversial figure. But by that time, we think, the effort to turn him into a partisan martyr whose wrongs are enough to swing a national election, will have collapsed.

For what were the fundamental issues which finally led President Truman to relieve MacArthur? There were two, and we believe that before long most Americans will see that there were just these two. The first was the issue of military subordination to civilian authority. With it MacArthur managed, before the end, to mix the question whether he would obey the orders of his military superiors. (It is worthy of note that the ample documentation released by the White House to justify the dismissal contains as many attempts by the Pentagon to impose discipline on MacArthur as by the President.) The basic question, however, was that of civilian control over the military. Does the Republican party want to fight a presidential campaign on MacArthur's side of that issue?

The second basic issue was MacArthur's effort to extend the fighting in Korea to a full-scale war against China. The general believed that unless this was done the present conflict will end in a military stalemate. But he was not content to press this military judgment on his superiors by the regular channels which were open to him. With the Martin letter he tried to launch a partisan drive in Congress to force such an extension of the war. President Truman showed his keen sense of the political factors which, given time, are effective with the general electorate when, in his radio speech on the night after his summary action, he rested his whole case for MacArthur's dismissal on the general's demand to push the fighting beyond Korea into China. Do the Republicans want to fight a presidential campaign a year and a half from now on *that* issue?

Now that General MacArthur has quickly accepted the Republican invitation to come back to this country and address Congress and numbers of public meetings, these two basic issues will grow larger and larger in the minds of the American people. Already Major General Courtney Whitney, MacArthur's military secretary and closest adviser, has started a defensive action on the first issue by asserting that his chief had "complied meticulously with all directives." How even MacArthur's staff can claim this in the light of the now disclosed directive of December 6, or how that claim can be maintained after the public becomes familiar with the text of that directive, we cannot conceive. But General Whitney's statement shows that the MacArthur forces know that is one basic issue they will have to meet.

The other issue will bulk larger the more MacArthur speaks because it has such a bearing on the question as to whether the general's proposal meant a general war in China and therefore a far heavier sacrifice of the lives of American soldiers. Mr. Truman, and his military advisers in the Pentagon, believed that it did. So did the other nations which have contributed contingents to the U.N. forces in Korea. Among them they can be counted on to pound that thesis home until there will be few Americans who do not know that the weight of opinion, military and political, American and international, was against the MacArthur proposal.

When General MacArthur replies he will have to argue (1) that Chiang Kai-shek's forces could make an effective invasion of China without large-scale additional help from American troops; (2) that Communist China could be destroyed easily by the means the general outlined in his interview with the London *Daily Telegraph;* (3) that in an all-out war with China, Russia would allow her Communist neighbor to be destroyed without intervening. All these opinions are highly questionable, just as was MacArthur's assurance given Truman at Wake Island that he could occupy all Korea up to the Manchurian border without Chinese intervention. The more speeches the general makes upholding this line of argument, the more we believe its dubious nature will become clear to the public.

There was still a third important issue involved in General MacArthur's continuation in command. It was a bit more shadowy than these two basic issues of which we have spoken. But it had to be taken into account. It was the question of the nature of a military command under the United Nations. Anyone can see that the issue of MacArthur's subordination, as an American general, to the authority of his American commander in chief had come to a showdown. As yet, however, apparently not everyone has seen that the issue of his subordination to the U.N. had also become seriously involved. And if the U.N. is to continue "police action" against recalcitrant aggressors, that is an issue of great moment for the future. MacArthur had all but brought the policy of cooperative action by international forces to protect world peace to the verge of collapse and abandonment.

The Christian Century is by no means sure that the idea of a U.N. armed policing of world peace can be made to work. Alliances are notoriously hard to hold together; Eisenhower's real claim to fame rests on the fact that he succeeded in doing this in World War II to a greater

degree and with less friction than in the case of any other major multiple alliance known to history. But questions of theory concerning U.N. armed forces and their chain of command may be set to one side for the moment. The fact which counted in this instance was that MacArthur was simply not the man to set the first precedents as to how a U.N. commanding general should operate.

Everyone seems to be vying today to insist on what a great general MacArthur has been. We have no desire now to challenge that judgment, though we will not be surprised if history, fifty years hence, tones down the superlatives. But in his years as "proconsul" in Tokyo, surrounded and isolated by a staff which continually hailed him as the greatest military genius of all time, this spectacular commander came to believe implicitly that his views concerning policy in the Far East were the only sound views, and that any policy he supported should be pushed through in the best interest of mankind without regard to who opposed it.

In the end, he convinced the non-Communist members of the United Nations that he would do everything he could, without regard to higher authority, to extend the war to China in order to avoid the stalemate he saw developing in Korea. He also convinced them that he did not care a snap of his fingers what objections to that policy they might hold. What part these convictions held by other U.N. participants in the Korean fighting played in bringing President Truman to supplant MacArthur with Ridgway, we do not know. That they played an important part, we are confident. Washington rumor credits Canada with having been most active in telling the President that there must be a change, so that there might be no question that the U.N. general was amenable to U.N. opinion. It is expected that General Ridgway will speedily make this clear.

Well, the action dismissing MacArthur has been taken. It came suddenly, and at a time when it was beginning to look as though even the insubordinate Martin letter and *Daily Telegraph* interview would not be enough to crack the political immunity of the general. It took courage on President Truman's part, as the almost hysterical abuse which followed has shown. General MacArthur had already shown his readiness—perhaps even eagerness—to cooperate with such partisans as Congressman Martin to attack the President and U.N. policy, just as in 1948 he showed his readiness to cooperate with William Randolph Hearst and Colonel McCormick to gain the presidency. (The voters of Wisconsin put a quick end to *that*.) Controversy has always swirled around MacArthur. He is one of those figures who seem to evoke either 100 per cent devotion or 100 per cent detestation. Now the controversy will rage more fiercely than ever. But in the long run, if MacArthur makes enough speeches, for the reasons already outlined we believe that the President will be the gainer.

Meanwhile, the problem in Korea and the Far East remains. In one way it has been made more difficult because the White House thought it necessary, in justifying its action, to release secret documents which showed that the general commanding in the Far East is under orders not to allow the fighting to extend above the 38th parallel or outside Korea. Mao Tze-tung's government, thus assured that it need fear no bombing and no invasion, may find in that added reason for indifference to truce talk. Yet on the other hand, the dismissal of General MacArthur has made the purpose of the U.N. and of the U.S.A. in Korea so clear that even communist propaganda will have trouble distorting it. It was surprising, in fact, how few were the conditions of peace laid down by President Truman in his April 10 radio address. Equally worthy of note was what he did *not* say. If China, if the Communists in the Cominform, want peace in Korea, all that has happened thus suddenly and spectacularly shows them they can have it.

Is this not, therefore, the moment for the U.N. to go back into action with all its resources to end the fighting in Korea and seek a stabilized peace in eastern Asia? The authority of the U.N. over the actions taken in its name has been re-established. The decency of its intentions has been shown. Can it not now make a supreme effort to rally all its members, including Russia, to negotiate a reasonably fair and firm peace?

VERSE

War-Shadowed Spring

SPRING looks with frightened eyes this year
Through blade of grass and tree in bloom
Upon a war-world hunched in fear
And fogged in gloom.
God let her azure light the heart,
Her windy music soothe the mind
And let her heal the wounded earth
Where tanks of anguish grind.

LUCIA TRENT.

The Bowl of Sin

IN the black bowl of sin
What horror stews its gall?
Snake venom from the Fall,
Is this what swirls within?
The green and viscous slime
Of convoluting crime?
Mandragora in mud
Mixed with a tiger's blood?

Ah no. Observe the powers
Of artificial flowers.
Confess the cryptic sway
Of manufactured ray.
Allow sufficient ground
For canned and frozen sound.

Then understand how skim,
How brittle is the bowl
Filled to the very brim
And yet a yawning hole.
The cup you cuddle close
And soothingly caress
Drugs you with its own dose—
The filth of emptiness.

EDITH LOVEJOY PIERCE.

Theology in Education

By John A. Mackay

AT NO TIME in the Christian era was theology more germane to the total human situation than it is today. All things need to be thought once again in terms of God and in the light of God. The time is therefore ripe—indeed overdue—to consider the importance of theology in the training of Christian ministers and at the same time to rethink the role of the theological seminary in the present cultural and church situation.

The study of theology by students for the Christian ministry accomplishes two things. It helps them to understand God and the human situation. It also prepares them to understand the nature and fulfill the responsibilities of the office to which they aspire.

Theology, as the science concerned with deity, should be the soul of all education and in a very special manner the soul of so-called theological education.

I

What is theology? Theology is that understanding of God which comes from communion with God and leads to the contemplation and discussion of all things human and divine in the light of God. To engage in genuine theological study is to take the majestic flight so vividly depicted by Isaiah, which becomes possible for those who "wait for the Lord." Persons with theological capacity who "wait for God" are renewed in such wise that they "mount up with wings as eagles." Raised above the purely historical and terrestrial, they not only obtain an insight into God and his ways; they achieve also a perspective with respect to all things that exist and all things that happen. Truly to theologize is to look at things, so far as humans can, from God's viewpoint. It is to live consciously and reflectively in "God's today," which, in Augustine's words, gives "measure and mold" to the fleeting lives of men.

Christian theology is based upon two presuppositions. It presupposes first a certain quality of light in which creative thinking about God and man can be carried on. This light is the self-disclosure of the eternal and living God himself in a historical revelation. God's self-disclosure became manifest in redemptive events which in turn reached their culminating expression in the person of Jesus Christ, the incarnate Word of God. When human life and history are viewed and interpreted in the light of Jesus Christ we have a day-view, as distinguished from a night-view, of the world.

The second presupposition of Christian theology is a certain quality of insight. That insight is derived from a personal, transforming experience of God. The Christian thinker is not a detached contemplative being who imitates Aristotle's deity by "thinking upon thought." He is rather a wayfarer who has met God in an encounter that has profoundly changed his whole outlook. In virtue of that encounter he has become not so much a pioneer in strange and uncharted territory as a child who has begun to know his Father. He is not like old Prometheus on a mountaintop who, having stolen the sacred fire, suffers agonies in consequence. Neither is he a contemporary Prometheus who in his search for truth scorns both the heavenly steep and the celestial flame, and burrows instead like a mole in mountains of factual stuff. The theologian is rather a traveler who has been met upon life's road by a disturbing Presence. Having met and been grasped by that Presence, the traveler's outlook upon ultimate reality is based not upon an opinion regarding God but upon a relationship with God. This encounter leads the traveler in turn to an irrevocable commitment to the living, wayfaring God, his Father and Redeemer.

II

Upon the basis of these presuppositions Christian theology makes certain affirmations. The first affirmation concerns the nature of theology itself. Christian theology is not the science of religion. Neither is it a philosophy of religion. It is not a branch or department of any of the disciplines that constitute human culture, whether it be philosophy, psychology, sociology or history. Christian theology is an intellectual effort to interpret the meaning and apply the implications of God's self-disclosure of himself in history.

A further affirmation has to do with the nature of man. The anthropological problem is the consuming problem of our generation. Man, in theological perspective, is a being whose chief characteristic consists in that he pursues a false God-likeness. Made in God's image, and God-likeness being his true nature, man has sought to become like his Maker, not, however, as his Maker's creature and child but as his rival. He has wanted to be "like God" by becoming self-sufficient and independent of God. He has coveted Godlike qualities for his own private ends. In order to carry out his own will, he has wanted to be a god. Being an inveterate god-maker, man makes a deity of himself or of some other finite reality, which he then worships as his God.

III

While admittedly there is no such thing as a Christian chemistry, there is very decidedly a Christian logic. Nothing is more important in the present cultural situation than to formulate a Christian logic and to think in terms of it. When we do this, certain things about man become apparent. Man the creature, with all his soaring pretensions to divinity, even though he be the man of the *Harvard Report on Education,* never ceases to be "relativity-ridden" in all his reasoning processes and in all the value judgments he makes. Man the sinner has developed a host of prejudices which color his thinking, and a set of self-interests which vitiate his actions. Because of this abnormal situation, theology is needed to redefine and reinterpret such basic concepts of human existence as freedom and responsibility, evil and good, knowledge and love, beauty and truth. The great Christian doctrines of God

and man are like magnifying glasses which make all things human more accessible for contemplation and study to those who look through them.

When our cultural situation is viewed in the light of God, it becomes apparent that, confronted with the need of a positive faith, we have been cultivating a new obscurantism. That obscurantism lies in the demand for a totally false and impossible objectivity. The true obscurantist, it has been well said, is the man who professes to be without presuppositions and so never criticizes those he has. Such a man fools both his neighbors and himself. Another phase of the same obscurantism is the current academic cult of neutrality. An eminent historian in one of our leading American universities recently gave expression to a scathing indictment of this "morbidly exaggerated cult of neutrality." "Impartiality," he said, "is simply a pose adopted by fearful academicians with desensitized social consciences and dried-up emotions." Interpreting what he alleges to be the viewpoint of many university students today with respect to the spiritual detachment of this type of professor, he goes on to say this: "Objectivity is either a hypocritical dodge designed to cover up unspoken assumptions, or an immoral escape from the necessity of taking a stand on the vital issues of the day."

The only absolute value in the cultural scheme of things which appears to win universal applause today is sincerity. But sincerity, though important and worthy of the utmost admiration, can never be a substitute for reflective commitment. While commitment without reflection produces fanatics, reflection without commitment produces pure sterility. That rugged Spaniard Miguel de Unamuno, the most significant thinker, from some points of view, that the Western world produced in the early decades of the present century, used to say to the intellectuals of Spain, "Find a great idea, marry it, found a home with it, and raise a family." And he would add, "You people make a great idea the mistress of a night, when you should make it the wedded wife of a lifetime." In contrast to this, a seminary should be a place where the future minister passes his days in forming an acquaintanceship with those great ideas which form the heritage of Christian faith. He will wed the supreme idea, which is more than idea—Jesus Christ the Truth.

IV

Theological education, however, is interested not only in the knowledge of God and its relevancy to the human situation but also in the service of God. Its supreme objective must be to prepare servants of God.

Insofar as a theological seminary is concerned with the problem of light—to give meaning to cultural darkness and to infuse unity into cultural chaos—it is and could remain a graduate school. A graduate school that deals with every phase of the religious problem and gives special attention to the nature and implications of God's revelation of himself and of his will, will continue to have its place. But the supreme finality of theological education is to prepare servants of God, ministers of the Word of God, who shall give practical expression in word and in deed to the revelation of God. No theological seminary which does not take seriously the task of preparing Christian ministers can fulfill the deep truth that is at the heart of Christian theology, the idea, namely, that some men are called by God into special vocational partnership with himself to give fulfillment to the divine redemptive purpose which is theology's central theme. No one can be a minister in the fullest sense who lacks a theology of the ministry.

In theological terms, a Christian minister is called to a threefold office. This triple office can be most appropriately described by using the familiar biblical designations of prophet, priest and king. As it might be said about Jesus Christ himself that he is prophet, priest and king, the same might be said, in a much more limited but nonetheless significant sense, of each Christian minister.

It should be the concern of a seminary to train prophetic witnesses to the truth. It is theirs to graduate men who, in modesty and humility, in fear and trembling, but yet with an exultant sense of privilege and a tone of passionate conviction, shall proclaim, and that in the name of God himself, the essential Christian truths that God has committed to men. The core of that truth is the gospel, the good news, that God himself, in the person of Jesus Christ, took human form and by his teaching and life, by his death and resurrection, did all that was necessary to become the representative of a new humanity and the Redeemer and Lord of a new order of life.

V

In a chaotic time like ours, when confused mankind is in passionate quest of authority, there is absolutely no place in a theological seminary for a teacher, or in the Christian church for the graduate of a theological seminary, who has any real doubt about the truth and efficacy of the Christian gospel. If the church is to fulfill its God-given mission, it is essential that its ministers should proclaim that sublime redemptive event, which, when believed, gives birth to a redemptive experience. They are required to proclaim also as part of the gospel the reality and necessity of that redemptive fellowship called the church which is made up of believers in Christ. It is theirs to proclaim equally the good news of the ultimate victory of Jesus Christ in history, even though mankind should once again, and more than once, before the end of its mortal pilgrimage, go through the valley of the shadow of death. For the good news of the gospel gives hope also for this life. The new order which was constituted by the resurrection of Jesus Christ from the dead is relevant to the temporal as well as to the eternal order. Jesus Christ shall triumph in history. To prepare preachers of the full Christian gospel, all the resources of biblical truth, all the wealth of human knowledge, all the techniques of rhetoric and the principles of homiletical art must be made tributary.

The seminary, however, must do more than prepare prophetic preachers. For the prophet, although what he says may be very true and very luminous, may himself be very cold and even very repelling. The Hebrew prophet spoke to men from God's perspective and in the name of God. The Hebrew priest stood among the people and by his prayers bore aloft to God on high the sins and sorrows of Israel. The Christian minister must also be a priest. He must show priestly tenderness in his life as well as prophetic truthfulness in his words. He must be a man

who cares for people as well as a man who is concerned about them. He must have sympathy with men in the full depth and range of their human need. He dare have no doubt in his mind regarding the indefeasible value of the individual. His actions will be determined by no mere idea of humanity nor by convictions about the needs and destiny of a class, but by his love for this person and that person. In the end Christian love for individuals of all classes will live longer and go further than the exclusive Marxist concern for the proletariat.

Priestly ministers will not only present the suffering world to the Father in their prayers; they will, with shepherd hearts, restore lost sheep to the fold. With physician's skill they will heal the sick in the spirit of the Great Physician. The Marxist Communist, who will be the great rival of the Christian minister in many lands in the world of tomorrow, will be able to match him in the educational nurture of the young, but he will have no place in his scheme for the pastoral care of the wayward. The Marxist, when confronted with twisted and distracted minds that violate his standards and frustrate his policy, will merely threaten them or subject them to a judicial process. But the Christian minister will be concerned about the healing of broken minds quite as much as of broken hearts.

VI

It is the third function of the seminary to train men who shall have the gift of kingly leadership—not to be bosses or caciques, but to be the servants of all, in the spirit of that New Testament image which portrays one who girded himself with a towel and washed his disciples' feet.

Men need to be trained for the ministry who will esteem it their chief function as leaders to train the laity for the service of Christ and the church. In contact with their people in the local congregation, and in the larger life of the denomination and the community, they will give to a certain glorious Ephesian passage its clear exegetical meaning, namely, to "prepare the saints for the work of ministering." Christian ministers devoted to the task of making lay men and women enthusiastic and competent servants of the church are one of our most pressing needs.

Christian ministers need to be trained who shall live with a constant sense of beyondness in their eyes and in their hearts. Such ministers, while they will put the accent of eternity on everything they do and be willing to stay forever in every place where they go, will never allow the local to become the total. In sympathetic concern for the needs of other people they will mobilize sentiment in their parish or institution on behalf of the great world which lies beyond both. This they will do in the spirit of pilgrims and wayfarers who never settle down smugly or complacently, but are always moving beyond and asking their people to follow them. Their rest will be taken by the wayside, and their place of vision will be some Pisgah mountain which they climb, not for pleasure or as a special achievement but because their route passes that way. And whenever as they march on they find injustice being done to others, they will call that injustice by its name and will strive to have it righted.

One last word. Men need to be trained for the ministry who shall give kingly leadership to their people in devotion to the church universal. Loyal servants of their denomination, they will regard themselves above all else as ministers of Jesus Christ and of the one church which is his body. They will fulfill their local duties with an ecumenical consciousness. They will promote ecumenical relations with a local emphasis. For them the Great Church will be a worldwide manifestation of the same Christian love which they live to cultivate among those who belong to their own immediate fellowship.

Look Older, Live Shorter

EDITOR THE CHRISTIAN CENTURY:

SIR: Someone has sent me the most recent Holy Bible of a large communion of Americans, the top best seller *Look Younger, Live Longer,* by Gayelord Hauser. I received the book with mixed emotions, on account of the inescapable inference that the sender was dissatisfied with my looks. I do not blame him; I have been plumb dissatisfied with them myself for quite a spell. But the perusal of the Hauser gospel of eternal youth and beauty leaves me cold and skeptical.

I would not detract for a moment from the great service Mr. Hauser has rendered his fellow men and particularly his fellow women. His gospel of diet has done miracles in streamlining the figures of regiments of women, and the aesthetic results are worth even the horrors of a diet of yogurt and other atrocities.

But beyond that, the very title of the book enshrines two deplorable fallacies about life: that its highest goals are to look young and to go on living into one's second century. So I am preparing a book of my own, to be entitled "Look Older, Live Shorter."

Take this "look younger" business. A sad sight, my countrymen! The surest way to become a fossil is to try to look twenty or thirty years younger. For a "fossil" is "the petrified remains of an earlier state."

When Milton wrote of "the human face divine" he was not thinking of a magazine cover girl. The face of anyone over twenty should be a luminous record of spiritual history. A mature face should be a battlefield, with lines marking victory and achievement. To renounce all that in order to strive for the blank inanity of a china doll is to trade a great birthright for a very sorry mess of pottage. The world needs people who *look* older because they *are* older and can bring mature powers of mind to the enterprise of living, thus making it more than a high school prom.

As for living longer, which Mr. Hauser urges us so heartily to do—most of us live long enough, don't we? A few people, thank God, die young at ninety-five or a hundred. But a larger number become senile wrecks at twenty-one. The rapidly growing cult of prolonging life, no matter how parasitic or obstructionist it may be, just multiplying the extent with no concern for the quality, is a terrifying and dismal thing. Too many people are boasting about "hitting seventy" or "hitting eighty" who never hit anything else in their life, except perhaps a golf ball or a bottle.

Yours,

SIMEON STYLITES.

The Rediscovery of Puritan Worship

By James Hastings Nichols

ONE of the primary functions of the Christian ministry for which theological schools should train their students is leadership in corporate worship. Such training is usually carefully conducted in Lutheran and Episcopalian schools, and there are many interesting developments in these liturgical traditions. It is another story, however, when one considers training and practice in the central body of American Christianity, the denominations of the Puritan tradition. These are what our fathers usually called the "nonliturgical" churches. The theological schools are far from fulfilling their proper responsibilities and have largely abdicated leadership to a somewhat motley assortment of "worship experts." Widespread ignorance of their own history has cut off the heirs of the Puritans from three-fourths of their own heritage of worship and has left them open to the blandishments of chancels, processionals, sideboard altars, salutes to the colors, rhythmic dancing, and all sorts of ecclesiastical spats, stomachers and button shoes.

Recovering from a Decline

An impoverishment of public worship was a universal phenomenon of the two centuries from about 1650 to about 1850. Roman Catholics, Lutherans, Anglicans, Reformed and Puritan Protestants alike felt it in their different ways. In suffering this decline Puritan Protestants were in no way remarkable; the notable aspect is rather their relative tardiness in recovering from it. There are at least four factors which help to explain this relative tardiness, which is only being overcome in our own day. There was first of all an exaggerated hostility to the Book of Common Prayer, which most of the early colonists brought with them. "If a man dislikes to use a liturgy and you crop his ears and slit his nose to encourage him, human nature is so constituted that he is apt to grow more obstinate and to conceive a quite unreasonable prejudice against the book."

A second factor was the primitive circumstances of the American colonists and the cultural disabilities put upon the English nonconformists. A frontier church is reduced to bare essentials, and if it is isolated from its origins, comes in time to hold an impoverished pattern as a matter of custom and principle. The shortage of hymnbooks and the low estate of musical culture in the colonies established the use of music in worship on a very low plane. Even so, we need to weigh such testimonies as this of Jonathan Edwards, that "there has been scarce any part of divine worship wherein good men amongst us have had grace so drawn forth and their hearts so lifted up in the ways of God, as in singing his praises." And similarly it is difficult to find any style of church architecture of the last three hundred years that excels in beauty and integrity the workmanship of the New England ships' carpenters on their meetinghouses.

Far more significant, and enduring into our own day, especially among Baptists and Disciples, has been the disintegration of worship in the interests of revivalism. In the vast westward migration of the 19th century, the Baptist, Disciples and Methodist churches became virtually missionary societies. It was largely revivalism which broke down the structure of Puritan worship, reducing all prayer and praise and reading of Scripture to "preliminary exercises" and risking everything for the experienced or shared ecstasy of conversion. Even baptism and the Lord's Supper became instrumental or secondary to the one great sacrament of conversion. A preacher might omit the Scriptures entirely to do full justice to his sermon.

It was at this time, understandably enough, that the present indolent and disrespectful habit of sitting or lounging during corporate prayer established itself. Our English, Scottish and colonial forefathers, like the early Christians, always stood for prayer. One hears that upon occasion they stood for two hours. But as public prayer became so generally didactic and so little devotional there was some excuse for the congregation's treating it as merely a supplement to the sermon.

The fourth factor or stage in the dissolution of Puritan worship was already foreshadowed in the romantic transcendentalism of Emerson and Parker and is perhaps most widespread today among Congregationalists. The newspapers accurately credited Theodore Parker with "the finest prayer ever addressed to a Boston audience." The same taint of self-conscious artiness runs through much of Unitarian liturgics down to Von Ogden Vogt. Such play-acting with holy things is found in distressing form in the introductory essay to the Congregational-Christian *Book of Worship for Free Churches* (1948). Surely the Puritans would have preferred honest Romanism to this!

Protestants and Romanists Exchange Roles

And precisely here we have the present paradox. Theological romanticism has put the heirs of the Puritans in a curious position. On most of the controverted theological issues of the 16th and 17th centuries—humanistic moralism as against divine sovereignty, the religion of state and culture as against the uniqueness of the gospel, optimism about human nature in contrast to the conviction of man's chronic state of rebellion, urbane tolerance as against disciplined living—on nearly all of these the romantic liberals in the Puritan denominations really have stood with Rome and Canterbury against the Reformation. Most recent liberal Congregationalists, for example, would have stood with Erasmus or Pole against Luther, with Hooker and, on some counts, even Laud against their own ancestors. They had come full circle and held cheap that for which their fathers lived and died. No marvel the aping of Episcopalianism in the *Book of Worship for Free Churches*. The only cause for surprise is the lack of courage to make a clean break.

But this is only half the paradox. While the romantic liberals have been unconvincedly apologizing for Puritan-

(*Continued on page 530*)

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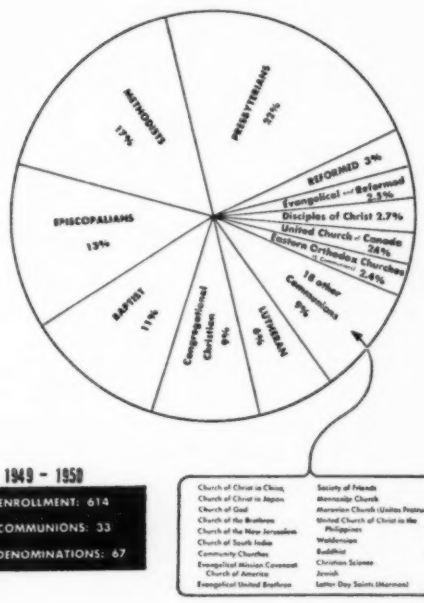

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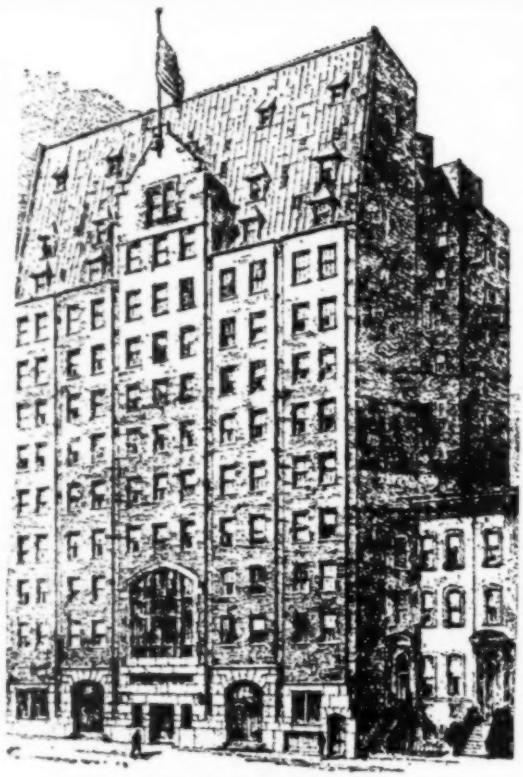

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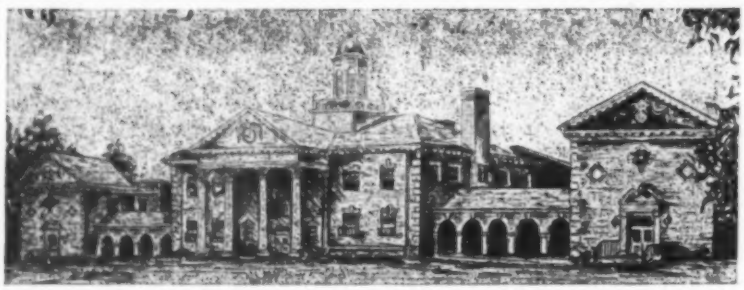

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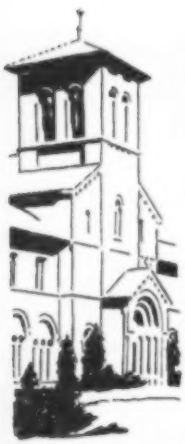

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(*Continued from page 524*)

ism, a considerable group of Anglicans and Roman Catholics have given themselves to the program of the Reformation in worship. The contemporary liturgical movement in these churches seeks congregational participation and explicit faith, a new emphasis on preaching and Bible study, a new social and ethical manifestation of the gift of grace. All this is suffused with that Augustinian theology which was the common denominator of Puritanism. And while the Congregational romantics are building chancels with mass altars against the wall in papier maché Gothic, Anglicans and Roman Catholics are building clean Colonial churches with central people's altars. The Catholics, at least here and there, achieve general participation in corporate worship, while the liberal romantics listen passively to elegant renditions of Latin hymns to the Virgin by high-class quartets.

The paradox is thus defined. Many heirs of the Puritans today, seeking that gospel which the Reformation recovered, seeking theological incisiveness, personal discipline, both ethical and devotional, actually find more of it in Prayer Book services than in their own churches. In this situation when a Protestant layman pleads that he must go Anglican or Catholic because he finds a Christian gospel in their worship which he cannot find in his own Congregational or Presbyterian or Baptist church, we can only say, "Go in peace." But when a seminary student makes the same plea it is a different story. He has other resources than a layman. He must be urged to discover his own heritage of worship before frequenting strange altars. And when the Reformed and Puritan heritage of worship is studied, it reveals resources at many points superior to those of Anglicanism, and at all events worth preserving for the church ecumenical.

What Is the Puritan Heritage?

What then is the Puritan heritage in worship? In what ways and on what principles were our forefathers convinced that they could improve on the Book of Common Prayer? Three consistent motifs may be lifted out of the long debates over worship, disregarding for present purposes the admittedly indefensible extremes to which they were sometimes pushed in controversy.

The Puritans insisted, first of all, on the centrality of the Bible in both private and corporate worship. Second, they consistently emphasized the "evangelical" convictions of God's forgiving and regenerating love for a lost and helpless humanity, as against Laudian Pelagianism. Third, they insisted on the necessity of community discipline, devotional, theological and ethical, in relation to worship, deprecating a worship open to all comers and with effective obligations on few or none. Their struggle in the last analysis was always for the self-determination and self-discipline of the church against its manipulation by the crown through the episcopate for political ends. These three convictions are interrelated in various ways, both historically and as guides to contemporary practice. It is their neglect which makes so much of the contemporary "enrichment" historically irresponsible and practically superficial. Let us glance at some constructive implications of each.

The emphasis on the Bible runs throughout, affecting especially the reading of Scripture in worship, preaching, the sacraments and the relation of public to private worship. Medieval Catholic worship smothered the Bible with elaborate ceremonial, much as the Japanese shoguns used to treat the mikado. Allegorical exegesis disintegrated the coherent structure of the Bible. Portions of the liturgy which had originally consisted of a whole psalm, such as the introit or gradual, were shortened to a mere tag and snippet. Similarly the lectionaries were ill chosen and too short. Puritan services insisted on the reading of a substantial and internally coherent portion of Scripture, and, over the succession of Lord's Days, a complete reading of the Bible.

The 'Monstrance of the Gospel'

Preaching, again, must be biblical, as non-Puritan Anglican preaching generally was not. The sacraments were taken with more seriousness than was general in Anglican practice, and these too were biblical in thought and language, the "monstrance of the gospel." Thus the whole life of the Christian with God, public and private, was knit together by a progressively deepening understanding of the Bible. A congregation of such Christians was not the clientele of this or that pulpit personality; it was a people committed to a common biblical faith of which every minister was expected to be a faithful teacher.

Probably no single "enrichment" would do more for Puritan worship today than a recovery of biblical preaching. Such preaching was already on its way out at the end of the 19th century. Today the pervasive style of preaching has become conversational or occasional. Similarly our laymen have lost the Bible. Christian university students, for example, do not know the Bible and do not intend to. In their search for what is known in the trade as "worship material," they will take up Kahlil Gibran or Gerald Heard, or play symphony recordings, but they will no more think of using the Bible than they would the Roman Breviary. Seminary students, similarly, come to seminary with the observation that "successful" preaching has only a casual and courtesy relation to the Bible. They resist the suggestion of preaching from the Bible as an unwarrantable restriction on their private inspiration, and cherish the pathetic illusion that congregations will find their personal notions and experiences endlessly provocative.

Role of the Lord's Supper

The Puritan emphasis on "evangelical" convictions may be illuminated by a consideration of the sacrament of the Lord's Supper. While many of the contemporary heirs of the Puritans are unsacramental, and Baptists especially have come to eschew the very word, classical Puritanism *was* sacramental. The early Puritans believed in the real spiritual presence at the Supper of the whole Christ to his believers, and many of them, like Luther and Calvin, desired that this sacramental meeting should be the regular service of worship every Lord's Day. Such a service emphasized the central affirmations of Incarnation, Atonement, Resurrection far more emphatically than Anglican matins. And while most of the Puritan denominations finally compromised with medieval customs for a quarterly or monthly communion for the congregation, their order

of service on other occasions was an ante-communion, or "dry mass," which was still structurally a far better vehicle for Christian common worship than the offices of matins and vespers.

A recovery of the Puritan emphasis on the central gospel of redemption can be best achieved through the conscious shaping of every service by the norm of the Lord's Supper. Such a conception is well illustrated by the second Directory of the United Church of Canada Book of Common Order. Yet to state the thesis is only to emphasize the bankruptcy of the Puritan sacramental tradition in present practice. We must confess that Lutheranism today bears more effective witness to evangelical faith than do either Puritans or Episcopalians.

A Prepared Congregation Needed

To state the thesis of the normative character of the Lord's Supper brings us to the third Puritan emphasis, the disciplined congregation. The Puritans were well aware that the quality of worship is affected by nothing so much as the character of the congregation. Liturgical patterns and ministerial capacities are less crucial. A genuinely consecrated company will make any form eloquent and make up for all sorts of deficiencies on the part of the pastor. An ignorant or careless congregation will sterilize the most magnificent liturgy into dead formalism, and will freeze up the most gifted leader of extempore worship. For this reason the Puritans criticized the slackness of the Church of England, particularly in admitting the ignorant and scandalous to the Lord's Supper. And it is the refusal to face this factor which makes most of the contemporary attempts to enrich Puritan worship ineffective and trivial.

It was the mark of Puritan as against courtly Anglican preaching that it was "painful." Non-Puritan Anglican preaching was witty or moralistic or occasional or learned, but usually neither biblical nor "painful." To quote Anthony Gilbert's parson, "As for my Lord [i.e., his patron], I heard him say that he could never go to any of these Geneva sermons that he came quiet home, but that there was ever something that pricked his conscience; he always thought that they made their whole sermon against him. But in the reading of Mattins and Evensong at [St.] Paul's or in my reading of my service in his chapel, he sayeth, he feeleth no such thing, for he is never touched, but goeth merrily to his dinner."

The "nonliturgical" tradition thus must be understood as the form appropriate to a converted and disciplined congregation.

If we intend to preserve or revive anything of the old Puritan tradition of worship we must struggle also with the problem of Puritan life and community. To celebrate the Lord's Supper at every Lord's Day worship presupposes a congregation prepared for the most intense and intimate of all forms of Christian worship. Simply to hold an open communion every Lord's Day is to cheapen holy things; there is too much promiscuity now in our practice. We must find "the people for it." This requires that the minister labor to build up voluntary fellowships of disciplined Christians in his congregation, perhaps around the revival of the congregational meeting as described in Daniel Jenkins' little book. The minister himself must accept again the major responsibility for religious education, at least of young people and adults. And with groups of men and women undertaking the regular discipline of Bible-reading, personal and family worship, serious reading on theological and ethical issues and continuous wrestling with the problems of Christian vocation—with such nuclei in our congregations, the revival of worship can have some integrity.

With frank acceptance of the two classes in our congregations of catechumens (even if baptized) and what the Puritans called "experimental Christians," it should be possible in time to restore the weekly Lord's Supper as the climax and norm of Christian worship. If we relinquish the practice of communicating in pews and return to the old Reformed usage of coming forward to the table for communion—for which there are other good arguments —then it is possible for members of a congregation to attend the full service without themselves communicating. Communicants might either stand about the table or sit after the old Dutch and Scottish fashion. Why hasn't some architect done something bold with an aisle-length communion table, or perhaps a transverse table the width of a square church, instead of cluttering up our churches with impertinent chancels where our monks can say mass? The divided chancel is probably less offensive than the sofa and organ pipes which it often replaces, but why choose either?

Corporate Prayer

And so with regard to corporate prayer. The classical Puritan balance of free and liturgical prayer gives us again the most flexible and potentially effective of all current liturgical traditions, but again a tradition which calls for the fullest training and skill on the part of the minister. Yet the seminaries seem to be doing little or nothing to recover the lost art of public prayer among us. It is in large measure the failure of our ministers to lead prayer effectively that determines the overdidactic and moralistic tone of most of our services. Two notable characteristics of the early Reformed liturgies have almost entirely disappeared —the prayer of confession and the prayer for illumination before Scriptures and sermon. The main body of thanksgiving, petitions and intercessions has become displaced and set before the sermon, which has several unfortunate effects. It should be a criterion of a good sermon that it makes a hearer want to pray. Yet in most of our churches this desirable end is unused when achieved, and whatever exaltation of spirit has been produced by the sermon is promptly extinguished in the bustle of departure.

The sermon likewise suffers by being so far removed from the Scripture readings to which it should be unmistakably and immediately related. The "long prayer" is set at a point in the total movement where it is scanted psychologically (if not chronologically) and enlists a minimum of corporate participation. Two or three mechanical changes would go far to clarify the proper meaning of the prayers in the service. We would do well, for example, to have our ministers conduct the service as a whole in Calvinist fashion from the Lord's Table (if it can be unscrewed from the back wall of the "chancel"!), going up into the pulpit only to read the Scripture lessons and to preach, and returning to the table for the climactic

prayers of the service. And a congregation which stands for prayer prepares itself thereby in a not insignificant degree for reverence.

We should be glad that the old resentments and associations are so far forgotten that we can look with relatively unprejudiced eyes, for example, on the Book of Common Prayer and rejoice in the unrivaled devotional quality of Cranmer's prose. We have well forgotten our one-time radicalism with regard to the great church festivals, church marriages and funerals, congregational responses and "stinted" prayers. But in our own tradition we have Lord's Day and communion services which are structurally superior if less beautifully phrased than those of the Book of Common Prayer, together with a flexibility of use which preserves us from superstitious feelings and arrogance about this or any form of words. We should certainly move toward an ecumenical sharing in worship, but this should not be done by undiscriminating imitation. A return to our own earlier and better practice, at least in terms of fundamental principles, not only will bring us nearer to the other major traditions in worship but will bring us with something valuable of our own to offer.

Ecumenical Training

By Robert S. Bilheimer

THE GENIUS of the ecumenical movement lies in its concept of a two-way traffic between the whole and its parts. As it has grown during the past half-century, two things have invariably happened. On the one hand, the composite experience—the wisdom, the judgment and the inspiration of the whole—has been brought to bear on each part of it. As a collective mind has begun to appear, people have increasingly looked to it for guidance and inspiration, especially Christians who are perplexed, in trouble and under persecution. On the other hand, this gathering ecumenical mind and spirit have been formed, under the Holy Spirit, from the deep tradition, the sharp insight and the strong conviction of the parts that have made it up. The ecumenical movement is this interaction between the whole and its parts.

I

During the half-century of development, four great convictions have appeared within this collective Christian mind. First, there is a demand for that unity among the churches which will also preserve freedom and the richness of diverse traditions. Behind this demand is a burning conviction. The Amsterdam Assembly expressed it: "God wills the unity of his church, and we must be obedient to him." It is, however, equally clear that this conviction as to unity has not made of less account more particular contributions of varied traditions. "There is no intention to impose any particular pattern of thought or life upon the churches. But whatever insight has been received by one or more churches is to be made available to all the churches for the sake of the 'building up of the body of Christ.'" Thus the statement on "The Church, the Churches and the World Council of Churches," adopted in July 1950 by the central committee of the World Council. The direction of ecumenical thought has been toward a tangible and effective unity, within which different traditions make their distinctive contributions.

Second, in the ecumenical movement it has been clearly registered that the basic task of the church in the world is evangelism. Amid social revolution, representatives of the churches of east Asia declared that the fact of this revolution "gives a special urgency to our appeal to the churches of east Asia to undertake with a new sense of responsibility the task of so making Christ known in the power of the Holy Spirit that men may come to accept him as Savior and King, and to serve him in the fellowship of his church." Every report of the Amsterdam Assembly presupposed that evangelism forms the center of the church's work, and most indicated this specifically. Interestingly enough, two of the strongest statements came from the section dealing with faith and order and the section dealing with international affairs. The one read: "We believe that the church has a vocation to worship God in his holiness, to proclaim the gospel to every creature." The other said that the Christian "should respond to the demand of the Christian vocation upon his life as a citizen, make sacrifices for the hungry and homeless, and, above all, win men for Christ, and thus enlarge the bounds of the supranational fellowship." Documentation for the claim abounds. It is clearly part of the ecumenical mind that evangelism is basic to the church's witness.

Third, ecumenical conviction holds that the church has a pressing responsibility to achieve social justice and that it must work in a distinctive way. "The greatest contribution that the church can make to the renewal of society," Amsterdam said, "is for it to be renewed in its own life in faith and obedience to its Lord." Ecumenical witness has insisted that the church must be relevant to all conditions in the social order. Here difficulties arise. The church lives in a great variety of social situations, requiring different judgments and different courses of action. To insist that the church as a whole must fulfill its mission to society is also to recognize that different forms of Christian social witness will appear. Opinions will differ; strategies will be diverse. Thus the strength which the ecumenical mind has lent to the churches, particularly in these days of extreme social tension, lies not only in certain standards of social justice but also in the affirmation that our common faith, however differently expressed, gives us a common mission to society which is equally imperative for all.

Fourth, ecumenical faith centers upon Jesus Christ as Lord. From the early days, it has been recognized that the sufficient, and perhaps only, basis upon which the

churches could come together is their faith in Christ. Expressed formally in the basis of the World Council of Churches, it is more vitally seen in nearly everything which any branch of the ecumenical fellowship says or does. Recognition of Jesus Christ as Lord motivates the growing conviction of Christians as to the necessity of unity, the renewal of evangelistic passion, the determination for social witness, the demand for renewal in the church. It is at this point more than at any other that the ecumenical mind has revealed what is essential for us all. In the best sense of the word, a radically Christocentric faith binds us together and animates the whole.

II

The development of these affirmations within the ecumenical movement raises substantial questions for theological education. What does contemporary theological education convey to its students about the church? The ecumenical movement stands for the wholeness of the church, a sense of corporateness and kinship of member with member, deeper than theological difference or social catastrophe, deeper than any intellectual formulation of it. At root it is a full, sensitive awareness of a fellowship in the world in which we are all members bound together by a common purpose. Does theological education today convey to its students this living conviction? Undoubtedly the seminaries teach the doctrine of the unity of the church, but in the ecumenical movement there is a new will to achieve that unity. Undoubtedly the seminaries teach the full tradition of the churches to which they are related, but in the ecumenical movement there is a recognition that these traditions are related to a whole. Do the seminaries take the unity and the wholeness of the church as seriously as they take the particular traditions of the churches, and do they foster a driving will to see these two elements in proper relation to each other?

What fundamental understanding are theological students given concerning the place of evangelism in the church? In these "postwar" years, an urgent conviction has grown that the life of the churches needs thorough rethinking at this point. Surrounded by hostile or indifferent secularism, the churches confront a need for a kind of "break-through" evangelism which they are either not achieving at all or at best only in few and isolated instances. Are seminaries registering the central ecumenical conviction that evangelism is the basic task of the church? This is not to suggest that they should train only evangelists in the narrow sense of that term. But it does question whether the seminaries impart the conviction that the basic—that is, the essential—function of the church, and hence of the ministry, is evangelistic. It also questions the seminaries in reference to the immediate issue. Are they training men in the kind of life, preaching and work which can make a decisive impact upon the complex, torn industrialized world in which they live?

Ecumenical convictions concerning the place of the church in society also raise questions for theological education, particularly in America. In this country of the more liberal social gospel, how is one's conception of the church and its function related to one's conception of social action? Does social ethics, as it is taught in the seminaries, rise up out of fundamental conviction concerning the nature and function of the church? Or, on another side of the question, have the institutional-minded seminaries of our institutional-minded churches really understood the place which these institutions occupy in the American social scene, and are the seminaries training men to rise above this sociological situation so that they may lead in the continuing struggle for justice? How far are seminaries training men to understand that the body of Christ in the world lives in radically different societies and that therefore they must as ministers learn to live with different social opinions in the body of Christ, even when it is contrary to national policy? It may be that those now being trained in the seminaries will have an all but decisive voice as to whether American churches can maintain fellowship with churches in different social situations. Are the seminaries imparting the kind of understanding of the social function of the church which will enable them to make the right decision?

III

A number of factors in the seminary scene indicate that the answer to these broad questions is affirmative. Interest in the ecumenical movement is high. At times this is a romantic interest, idealizing the ecumenical movement and expecting too much from it. At times it is a defensive interest. It has led, however, to a number of courses in the leading seminaries on the ecumenical movement. There is also a great deal of interchange of books and lecturers among the seminaries, without much regard to denominational affiliations, which in a quiet but effective way helps to create a sense of unity and a knowledge of the value of other traditions. The prominence of a number of interdenominational or nondenominational seminaries has given impetus to the general trend and provided a genuine experience of fellowship to successive generations of students. The Interseminary Movement has contributed in similar fashion.

There is in the seminaries, as there is nearly everywhere, a growing concern with evangelism. Student conferences, lectures, books, discussions among students alike testify to the fact. One has the feeling that in part this is the result of a mood. However, it is also clear that it is the result of a deepening awareness, perhaps stimulated by the ecumenical movement, that the function of the church and of the ministry is at root evangelistic. In some quarters this awareness amounts to a new orientation of thought.

More of the same tendency is to be seen with reference to convictions and training in social ethics and action. The influence of biblical theology and of the more "central" theological critique of liberal doctrines of social progress can readily be discerned. On the one hand there is a clearer conception of the nature and function of the church; on the other, a more realistic conception of human nature and its possibilities. From these emerges a new view of the social function of the church which has materially affected theological education. Moreover, an increasing number of seminaries recognize the necessity for training in the social realm, and in some schools the training is thorough and adventuresome.

Three serious obstacles, however, remain. The first is the inherent difficulty of combining a genuine appreciation

of the wholeness of the church and the value of tradition. For the most part, theological education is denominational, the weight being put upon the particular tradition. Regardless of what may be taught in the classrooms concerning other traditions and the need for unity, the general attitudes and pressures which go to make up basic thinking are largely on the side of a given tradition. The occasions on the other side are few and far between. The result is a training in which there is a heavy imbalance on the side of tradition. The reverse is also true: in the nondenominational seminaries it frequently happens that an appreciation of tradition is at a minimum, with the result that convictions about unity lack substance and durability. The problem does not admit of mechanical solution.

Second, for all the current enthusiasm, there is a woeful inadequacy in both conception of and training for the evangelistic task of the church. There is more training in the maintenance of institutions. More attention is given to the details of history than to the need of men in the current hour. There is more concern for shepherding the flock than for the outreach of the church. Whereas there is solid training in social ethics, training for evangelism in the contemporary world has hardly begun. One might venture the opinion that if the ecumenical mind involves a revolution for theological education at any point, it is precisely here.

Third, there is a deep-going lack of a sense of the wholeness of the church in the seminaries generally. This may be illustrated by two facts. The first is the almost utter ignorance of students, even from the nondenominational seminaries, of the character and history of church traditions other than their own. Anyone who has had experience in an Interseminary Movement conference has probably been struck by this fact. The assumptions of students tend to vary from the naive belief that "we are all brothers anyway" to the high-church (of whatever denomination) conviction that all the rest have not quite "arrived."

The second fact is that students do not seem, except in a few cases, to give searching thought to their own specific calling in the Church of Christ. What kind of ministry, where and to what people are questions seldom thought through in the light of the total mission of the church. By and large, seminaries let student assumptions on this score go unchallenged. The result is a kind of localized conception of their own personal service, a conception which tends to forget their own relation to the demands of the whole church. Another result is that great areas of need are not met, while traditional needs are met disproportionately.

In one way, the basic problem is the problem of us all, and is suggested by the raising up of the Lord Jesus Christ which the ecumenical mind has begun to achieve. One is inclined to question whether theological education is radically enough—in its life in the seminaries, in its teaching, in the message it trains men to give and to live—centered in Christ. This is not to question the orthodoxy of theological seminary teaching or the rectitude of seminary life. It is, however, to ask whether this orthodoxy is taken seriously enough; whether from the total experience of a theological education, a man comes out knowing more of the Lord than he did when he entered.

BOOKS

Adventure in Christology

THE PROBLEM OF CHRIST IN THE TWENTIETH CENTURY. *By W. R. Matthews. Oxford University Press, $2.00.*

CHRISTOLOGY is at the very heart of all theology that can claim to be distinctively Christian. The old question, "What think ye of Christ?" demands an answer. Narrowing that question to "Whose son is he?" opened the way to the reply that has been most satisfying to Christians throughout the centuries. But just what does the expression "Son of God" *mean?* It does not mean such relationship as Isaac had to Abraham as his son after the flesh. It means more than the relation of Timothy to Paul as his "son in the faith." If the relation of Jesus to God is unique, how can it be described with any accuracy by simply using a word that never means in any other connection what it is intended to mean here—whatever that may be? If ideas, and not merely honorific and evocative words, are the important thing in Christian thought, one cannot take that answer as final and complete, however useful or even indispensable it may be as determinative of Christian attitudes toward Christ.

Dr. Matthews, dean of St. Paul's in London, faces this problem with an almost startling courage. The four lectures embodied in this little book constitute the most original, unconventional and provocative contribution to a solution of the problem of Christ that has come from any orthodox source in a long, long time. His work is exploratory and his findings are tentative. Doing what he says it is the custom of many German theologians to do, he anticipates the objections that may be made and thus disarms criticism while inviting further exploration of the paths he has opened up, even if this should ultimately prove them to be blind alleys. No one can accuse such a man of heresy.

The latter half of the title is important. Is the problem of Christ different in the 20th century from what it was before? Yes, says Dean Matthews, definitely, and for two reasons: first, New Testament scholarship has rendered it impossible to take the record in the Gospels as a verse-by-verse inerrantly accurate account of what Jesus did and said; second, research in psychology has thrown so much new light upon the nature of personality that the question of the person of Christ in comparison with other persons and its relation to the person of God has a new aspect. To these must be added a third consideration, a change in the philosophical conception of "substance," though this change began before the 20th century and finds application chiefly in criticism of the Nicene-Constantinopolitan formula.

In the first lecture, the author considers the critical problem. It is necessary, he believes, for Christian faith to have a solid foundation in a historical Jesus. No incarnation without *carne*. The record does not need to be inerrant, but it does need to be sufficiently reliable to give us assurance that Jesus was a real character and that he was the kind of character that he is portrayed as being. He asserts that the historical evidence, even when critically examined, is sufficient to give us that assurance. In this he is right, but his argument for it is rather sketchy and would by itself probably not be convincing to anyone who did not start, as he does, with the presupposition that the incarnation must be preserved and that therefore what is essential to it must be actual.

The second lecture discusses the "classical theology" with extraordinary freedom and vigor, and shows its inadequacy. Matthews doubts whether Paul would ever have subscribed to the Athanasian formula.

He thinks that the developed doctrines of the great creeds are true but should never have been used to wall the church against variant views.

> The original creed of the Church, it seems, was the simple formula, "Jesus is Lord." . . . In my opinion, that earliest creed should have remained the sole doctrinal test for membership, and the greatest misfortune which followed from the Christological disputes was the substitution of the criterion of acceptance of a set of theological propositions, by which to judge a genuine Christian, for that which Jesus himself laid down for his disciples, "by their fruits ye shall know them."

Yet, Matthews says, "the development of doctrine was necessary. The short and simple primitive creed called for explanation." (Necessary to whom and for what? one may ask.) But the doctrine "of two natures in one person, and of two persons with one substance," left so many difficulties that "we must regard it not as a final word but as a starting point for further reflection." The great heresies were, in fact, "more logical and coherent than the orthodox doctrine"—but not on that account better. The Councils accepted the inevitable paradoxes. Later theologians have tried to avoid them, since they could not resolve them: Schleiermacher by declaring the concept of "nature" to be inapplicable to God, and by defining the Incarnation in terms of "God-consciousness," common to all men but raised to the *n*th power in Jesus; the Ritschlian school by asserting the irrelevance of metaphysics and the category of substance, because ultimate substance (Kant's *Ding an sich*) is unknowable, and by relying wholly upon "value-judgments."

Matthews later makes use of Schleiermacher's insights. He thinks the Ritschlian approach is of little present use, because Christianity, attacked by dialectical materialism with an exact metaphysic and a positive though erroneous doctrine of reality, can effectively fight back only by having a comprehensive world view and a metaphysic of its own. Value-judgments are not enough. His conclusion is probably right, but again the argument seems not wholly sound. Must we fight the battle on ground chosen by the enemy, and with his weapons?

The really pioneering part of this work, looking toward a new solution of the Christological problem, is in the third and fourth lectures. Here, excitingly enough, the chief new ingredients are derived from psychoanalysis and psychic research. The former, through Jung, contributes the idea of a "racial unconscious" (versus Freud's strictly individual unconscious) blended with the standard psychoanalytic libido which is the basic stream of driving force. The relation of libido to original sin is tentatively explored. The theologians have given only "vague rhetorical talk about original sin." It must be explained if the statement that Christ did not have it is to have any definite meaning. The hypothesis is suggested that Christ was sinless because his libido (Freud) was completely controlled by his "God-consciousnes" (Schleiermacher).

Psychic research may offer the field of the "next great advance" in the understanding of personality and the relations between personalities, and such changed conceptions of personality must influence the conception of the Incarnation, says Matthews. This is developed at some length. It should be made clear that the dean is no crank on this subject, but he thinks the wholly skeptical attitude toward telepathy and E.S.P. is not wholly rational. Perhaps there is a deep ground of unity underlying all persons for forming their foundation. The "empirical ego" is not the whole self. And this deep substratum of personality may extend to God. Augustine said, "To find God, look within." But would not the Incarnation, as a unique event, be imperiled by this conception of a divine substratum in all men? The author fears it might, and backs away from his own hypothesis by preferring "a pluralistic conception of the metaphysical basis of personality." At any rate, he will not give up the "substance" concept for a mere stream-of-consciousness psychology.

No small book has suggested to me more thoughts. It does not profess to give any final answers, but it asks a great many of the right questions, and furnishes the kind of stimulus to further inquiry that a good university professor tries to give to a seminar of graduate students. The freshness and intrepidity with which Dean Matthews attacks the old problems and declares the inadequacy (not the incorrectness) of the old answers makes the reading of these pages an exciting and rewarding experience.

W. E. Garrison.

From the Good Earth

Watchers of the Springs. *Edited by C. Ralph Arthur and others. Virginia Council of Churches (Richmond, Va.), $1.00.*

ANY book of sermons or any volume on sermon construction is as valuable to the rural pastor as to his urban brothers. But beyond the help the usual book of sermons contains the rural pastor has a further need. He needs to know what and how other rural preachers are addressing their messages to their people. The rural life movement which has done so much to put new life in country churches has not yet given the preaching function of the rural pastor the attention it deserves. It takes strong rural preachers to develop strong rural churches.

Recognizing this fact, the rural church department of the Virginia council of churches has sponsored a sermon contest among rural pastors in that state for the last several years. The present volume is a compilation of prize-winning sermons, to which have been added four interesting articles on rural church life. The sermons and articles are full of fresh and suggestive illustrations. They will be valuable to country parsons as first-class demonstrations of good rural preaching. They will prove just as worthwhile reading for city pastors who have lost touch with the good earth.

Garland Evans Hopkins.

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NEWS of the CHRISTIAN WORLD

N.A.E. Expanding Scope of Action

Evangelical Group in Ninth Convention Is Outspoken on Nation's Social and Political Scene

CHICAGO, April 14.—If any of the 300 delegates and 600 visitors to the ninth annual convention of the National Association of Evangelicals, held at the Congress hotel here this week, expected the sessions to be concerned mainly with biblical inspiration, he was in for an awakening. In the opening address on the convention theme, "Exalt Christ," Pres. Frederick C. Fowler, Presbyterian, U.S.A., pastor from Pittsburgh, denounced Secretary of State Acheson for refusing "to reverse his mistaken policy and support our friend, Chiang Kai-shek and the Nationalist government of China."

The next morning the convention was shocked by word of Pres. Truman's dismissal of Gen. Douglas MacArthur. That afternoon in a special assembly the delegates voted confidence in the general and named a committee to consider detailed action. At 5 p.m. the committee was ready with resolutions embodying that confidence "inasmuch as Gen. MacArthur has demonstrated his understanding of communism by firm and unrelenting opposition to its extension, while others in high places have displayed their lack of understanding by . . . appeasement," and authorizing a personal message conveying to the general this sentiment and the convention's admiration. The resolutions were adopted. Then, because of "unanimous feeling" that this still wasn't strong enough, a second resolution was passed demanding congressional investigation of the dismissal. Although the official release reported that the resolutions were passed unanimously, it was admitted that a few persons ("perhaps somewhat tainted with pacifism or leftism," one leader put it) rose to protest that the matter was outside the province of such Bible-believing Christians as make up the N.A.E.

To Expand Evangelical Action

Other decisions taken during the sessions indicated that the N.A.E. intends to make its voice increasingly heard on political, social and economic questions. This would appear to be a change from the policy implied in a 1946 statement which declared that "the increasing tendency of the Federal Council of Churches to trust in political pressure to further its social objectives is disconcerting to evangelicals" and that such "use of power [is] . . . the very antithesis of the Christian way of life."

The scope of the N.A.E.'s commission on evangelical action is to be considerably extended. A series of conferences on labor-management problems from the point of view of freedom from all forms of collectivism is being planned. The office which the N.A.E. maintains in Washington under the direction of Clyde W. Taylor has proved its effectiveness as a liaison with the state department in the interest of missionaries of affiliated boards (about one-fifth of those at work today, leaders estimate). In addition, Dr. Taylor has "gained the confidence of both senators and representatives" and so is "in a position to influence legislation." The commission reported progress in its continuing efforts to redress wrongs suffered by missionaries of affiliated boards in Italy and Colombia. A lawsuit it supported in Italy over a three-year period won from the Italian supreme court and council of state decisions that Evangelicals are constitutionally permitted to carry on their work in Sicily.

Urge Recall of O'Dwyer

In a series of resolutions, the N.A.E. asked for the recall of William O'Dwyer as ambassador to Mexico; commended the Kefauver committee and urged that similar congressional investigations continue; opposed all forms of gambling whether under commercial, charitable or religious auspices; reiterated its stand against U.S. representation at the Vatican; and registered protest over the "apparent monopoly" of beer, liquor and tobacco interests over television.

A special committee under the chairmanship of Frank E. Gaebelein, headmaster of Stony Brook School in Long Island, presented the new Oxford Press book, *Christian Education in a Democracy,* on which, under N.A.E. authorization, it has been at work for the past three years. Although many of its affiliated denominations operate Christian day schools, the association is unalterably opposed to any support of such schools from public funds.

The N.A.E. stresses that it is not a council, but an association enabling those evangelical Christians who accept its statement of faith to present a united front and to obtain joint services from a central office. That statement of faith includes belief in the Bible as the inspired and only infallible word of God, and in the deity of Christ, his virgin birth, his miracles, his vicarious and atoning death, his bodily resurrection and his personal return in power and glory. Members generally hold that only those who have been "redeemed by Christ" are their spiritual brothers.

Basis of Membership

The N.A.E.'s membership is made up of 32 denominations ranging alphabetically from the Assemblies of God to the York and Cumberland Christian Conference and numerically from the Missionary Bands of the World (200) to the Free Will Baptists (255,127). In addition, it enrolls many persons, schools and missions, as well as around 500 individual congregations, many of whose parent denominations are affiliated with the National Council of Churches, of which they disapprove. It is at this point that the N.A.E. differs most strongly from Carl MacIntyre's American Council of Christian Churches, whose doctrinal basis is similar. The latter insists that its members must not only repudiate and denounce apostasy (i. e., the National Council), but also separate from it. The N.A.E. settles for repudiation and denunciation.

During the week the convention heard messages from Billy Graham and from Chiang Kai-shek. R. G. Tourneau, industrialist, explored the place of evangelism in industry. Climax came with the address on Friday evening by Sen. Tobey of New Hampshire. M.F.

Pakistan Reveals Abortive Revolt

Conspirators Represented Merger of Pro-Islam, Communist Aims—Adopt Calendar Change

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, March 30.—Informed opinion in India is inclined to think that larger issues than a mere local conspiracy were involved in the arrest early in March of Maj. Gen. Akbar Khan, chief of staff of the Pakistan army, and his wife, along with Brig. Latif, commander of the Quetta area, and Editor Faizi of the *Pakistan Times* of Karachi. In a statement issued shortly after the arrests, Prime Minister Liaquat Ali Khan revealed that these persons had conspired to resort to force with the aid of Communist and revolutionary elements. "The plan envisaged the removal of high military and civilian officers and the seizure of effective power," he said. "The country was to be brought under military dictatorship when the existing civil and military authorities had been eliminated. The government was thereafter to be patterned on the communist model, but under military domination." The prime minister implied that the conspirators were trying to secure the military and diplomatic aid of Soviet Russia in carrying out their aims, which presumably included also an invasion of India. The revelation points to a carefully planned international conspiracy which probably involved India as well as Pakistan as a potential victim. Indian leaders have therefore been alerted against a possible duplication of the Pakistani incident.

Moderate Pakistani Leaders Face Radical Demands

It is clear that in the Pakistani crisis there is involved conflict between totalitarianism and democracy, between the concepts of an Islamic and a secular state, and between Pakistan and India. In Pakistan, the leaders of what was once a revolutionary movement to set up an independent Islamic state have now become leaders of moderate opinion and are threatened in turn by new leaders more extreme than themselves. The prime minister and his party are apparently seeking to establish a parliamentary secular state not governed by Islamic laws, in which private property will be protected and friendly relations maintained with India. But their opponents have evolved against them a policy which is a blend of communistic and Islamic ideas. The contempt with which Pakistani Muslims have been taught to view Hindus and the burning desire of all Communists to overthrow India's capitalistic structure are being merged into a demand for a new type of imperialism.

Consider Repression of Intellectual Freedom

The first conference to be held in Asia in support of the movement for a permanent International Congress of Cultural Freedom concluded its sessions in Bombay this week. The object of the congress is to combat the suppression of intellectual free-

dom in whatever form it may appear. In his address opening the sessions, K. M. Munshi, food minister in the cabinet, reviewed briefly the activities of the Communist party in India and its technique for seducing intellectuals. Attempting to answer the question why groups in India and elsewhere fall prey to communism, Mr. Munshi said he thought it was because the intelligentsia have no real intellectual ability and lack an abiding faith in culture, in freedom, in human dignity and in man's destiny. Later, in an attack on the Kremlin's method of controlling science and thought, Prof. H. J. Muller, American scientist and Nobel prize winner, declared that it is because of such control that Russia lags behind the Western democracies in scientific and technological progress. "Scientists should be free to follow the truth, else science will slip into superstition," he said.

Ask Investigation into Slave Labor Camps

At its plenary session, the congress adopted a resolution urging that the United Nations make a "rapid, objective and exhaustive" inquiry into the system of concentration camps and forced labor in the Soviet Union and other parts of the world. It decided to set up an India Committee for Cultural Freedom to institute an organ of cultural exchange, to establish a literary prize, to study the state of cultural freedom in India, and to create a fund and center for refugees from totalitarian persecution. Many well known Indians attended the sessions of the congress. Among those present from abroad, in addition to Dr. Muller, were Stephen Spender, W. H. Auden, Salvador Madariaga and Norman Thomas.

Report Afghanistan Will Return Indian Treasure

It is reported that Afghanistan has decided to return to India the huge gates of Semnath temple which were removed by Mahmud of Ghazni in 1024 A.D. The restitution is to be a "symbol of the unbreakable social and cultural affinities between India and Afghanistan." When the gates were taken away they were studded with diamonds, but the precious stones have since been removed. The present Afghanistan government is deeply conscious of the Aryan oneness of its country and India. It is rumored that the Afghan prime minister, now visiting America, will personally represent his country in handing over the ancient gates to the chief priest of the Semnath temple, now being reconstructed.

Jacobite Syrian Church Will Accept Gregorian Calendar

Word comes from Homs, Syria, that the Patriarch of the Jacobite Syrian Church, who has his headquarters in that city, has decreed that in the future the church shall follow the Gregorian instead of the Julian calendar. He made this decision after consultation with bishops under his jurisdiction in Travancore-Cochin and other parts of the world. Since the Travancore-Cochin synod has already agreed to the change, it is hoped that it will go into effect next year. It is considered quite possible that the Orthodox Syrian Church of India, which does not acknowledge the authority of the patriarch at Homs but is under an independent Indian catholicos, will also accept the change. The subject is under consideration also by the General Assembly of the Mar Thoma Church, an independent autonomous Eastern episcopal body. It will be a great gain for Christian unity if in 1952 all Christians in Travancore-Cochin, whether Eastern or Western, can observe Easter and other Christian festivals on the same date. This year, for instance, Roman Catholics, Anglicans and members of the Church of South India and other sects observed Holy Week March 18-25, while members of the Jacobite Syrian, Orthodox Syrian and Mar Thoma churches will observe it April 22-29.

And So Forth

India's defense minister announced in Parliament this week that 50,000 will be demobilized from the army. He said this action emphasizes the fact that India has no aggressive intentions against anybody.

It has been announced that the next World Conference of Christian Youth will be held in Travancore-Cochin in December 1952. The first such conference was held in Amsterdam in 1939, the second in Oslo in 1947. P. OOMMAN PHILIP.

Glendale, Calif., Adventist Church Sets Record

Contributions by members of the Glendale, Calif., Seventh-Day Adventist Church during 1950 totaled $343,963, which works out to about $220 for each of the 1,562 members. Per capita offerings in the previous year were $218. Tithes and offerings totaled $246,351, foreign mission contributions $52,573 and gifts for general denominational work $5,150. The Glendale congregation leads all Adventist churches in

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per capita giving. The denomination ranks second among all Protestant churches in per capita giving, being surpassed only by the Free Methodist Church. Adventist giving in 1949 averaged $136.

Debate Ban on Jesuits

Norway's Long-Time Refusal to Permit Order Is to be Reconsidered

ROSKILDE, DENMARK, March 28.—Norway's ministry of foreign affairs is to reconsider the nation's policy of refusing to admit members of the Jesuit order. The question has come up since Norway signed the international Declaration of Human Rights. Some people feel that the policy in regard to the Jesuits is inconsistent with that declaration. In 1925, the last time the matter was considered in parliament, a bill to abolish the ban was defeated 99 to 33. The *Lutheran Church Journal* contends that there is nothing in the declaration which obliges Norway to change her law regarding the Jesuits. "The declaration says that one should be able to change from one religion to another, and one can do this in Norway. Here one can not only be a Roman Catholic, but can convert others to that faith. It would not be acting in the spirit of the rights of man to admit the Jesuits, who are known to work against the interests of true religious freedom."

Ordination of Women Argued in Sweden

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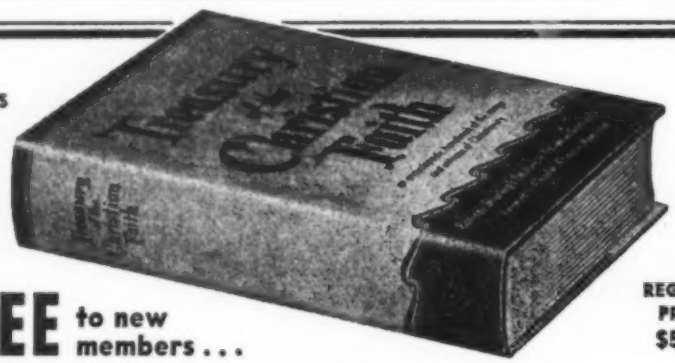

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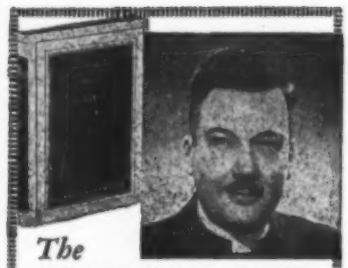

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Debate Ban on Jesuits

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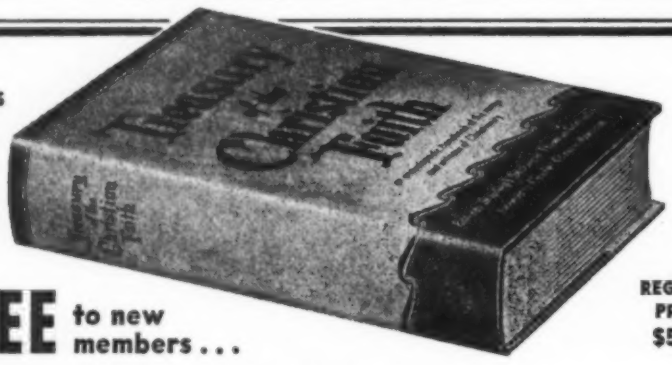

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bilities by the general executive board. Official severance took place Feb. 23. Reasons given for the action were Dr. Uphaus' relation to the second World Peace Congress in Warsaw and his refusal to sever connections with the National Committee on Peaceful Alternatives. A statement signed by the cochairmen of the board criticizes his address at the peace conference as condemnatory of American domestic and foreign policy with no criticism whatever of Russian leadership and policy. In his defense Dr. Uphaus deplored that "there was so little Western Judeo-Christian initiative at Warsaw" and gave as his reasons for not criticizing Soviet policy his "objection to the American habit of confessing other people's sins" and "a press too often poised to lap up anything against the Soviet Union." In protest against the majority action, three members of the executive board resigned. At the conclusion of the meeting, Dr. Uphaus was invited to become a member of the board. (See The Christian Century for April 11, p. 452.)

Yale Divinity Raises Enrollment Ceiling

Dean Liston H. Pope of Yale Divinity School announces that the ceiling on enrollment for the academic year beginning next fall has been raised from 350 to 400 in view of the great demand for chaplains and ministers and the extraordinary number of well qualified applicants. Of the 400, about 335 will be candidates for the B.D. degree. Recent lecturers at the divinity school were Henry Wallace on "Problems of Agriculture" and Douglas Steere. Lecturers in the immediate future will be Edgar DeWitt Jones, James Cockburn and Kyoshi Tanimoto of Hiroshima, Japan. Dr. Tanimoto will speak under auspices of the Henry B. Wright Foundation, a new fund to be used for lectures and conferences on evangelism and social action.

And So Forth

"Teaching Religion to Undergraduates" will be the theme of a conference sponsored June 12-15 at Haverford College by the National Council on Religion in Higher Education, which has its headquarters here. This will be an invitation conference for advanced graduate students taking teaching posts next fall and for younger teachers of religion in colleges.

"Catholicism will, in the next half-century, strongly impress its spirit on American ideas and history," Fr. Ralph J. Kelley told members of the Catholic Graduates Club here recently. Fr. Kelley is professor of history at Annhurst College at South Woodstock. "The traditions of the United States have been Protestant, and Catholicism has toiled to grow in effectiveness," he said. "Catholics have not had a position of leadership, although liberal American democracy favors the growth of Catholicism. With the growth of Catholic scholarship and culture a more vital and energetic Catholic spirit should emerge."

John W. Abbott will assume his responsibilities as the new executive secretary of the New Haven council of churches May 1. A Congregationalist, a graduate of Andover Newton with graduate work at Chicago Theological Seminary, Dr. Abbott has for the past three years been assistant executive secretary of the Rhode Island council of churches.

E. Ralph Wiborg.

Study Change in Religious Radio

B.B.C. Names Kathleen Bliss to Survey Possibility of Introducing New Discussion, Controversy

London, April 4.—Following its recent decision to widen the range of religious programs on the radio, the British Broadcasting Corp. has appointed Kathleen Bliss, former editor of the *Christian News-Letter* and one of the few British women to hold the doctor of divinity degree, to survey the possibilities of introducing controversy and discussion into these programs. Many of the more unorthodox groups, such as Unitarians and Christian Scientists, complain that they are now prevented from airing their views. Listeners, too, intimate that they would like to hear debates featuring Christian judgments on issues of the day. Dr. Bliss will devote the next four months to her investigation.

Easter Services Draw Increased Crowds

Although no exact census of church attendance in this country is available, there are signs of an increase. At Easter, the central churches of the great cities were filled with worshipers. In London, St. Paul's Cathedral and Westminster Abbey were crowded; so were most of the provincial cathedrals. In Westmoreland, a country parish with a population of 250 reported attendance of 77 at 8 a.m. services on Palm Sunday and of from 54 to 81 at daily 7:15 a.m. services during Holy Week; total communicants on Easter were 175 plus a capacity congregation for the choral Eucharist. However, returns on church membership as yet show no marked upward trend. There may be an increase of interest in religion and in what the church has to say, but so far there are few signs of any enthusiasm for taking responsibility in church affairs.

Evangelism Progresses in Business Offices

One of the liveliest pieces of evangelism going on in Great Britain just now is to be found in the Christian groups which meet within the vast civil service machine and in the offices of the great industrial combines. At the Unilever head office a weekly Christian fellowship has had an unbroken history for many years. In the ministry of transport, a Christian fellowship which began in wartime is still carrying on. In many other secular and commercial organizations similar Christian "cells" are thriving. At a Midland steel firm a Good Friday service, addressed by an Anglican bishop, was relayed to 6,000 workers all over the plant. This service has become traditional in the factory. To celebrate the bishop's sixth year of addressing the workers on Good Friday, the company presented him with a new motorcar.

Bernard Shaw Still Good Copy

Bernard Shaw and his last will and testament continue to provide good copy for the press. The author left over $1 million, of which a large slice will ultimately go to

support a plan for reforming the English alphabet. In his will, he defined his attitude toward religion: "As my religious convictions and scientific views cannot at present be more specifically defined than as those of a believer in creative evolution, I desire that no public monument or work of art or inscription or sermon or ritual service commemorating me shall suggest that I accepted the tenets peculiar to any established church or denomination, nor take the form of a cross or any other instrument of torture or symbol of blood sacrifice." Mr. Shaw's house in the village of Ayot St. Lawrence is drawing more than 300 visitors a day—a number likely to grow as American visitors descend on the country during the coming summer.

Mourn Death of Basil Mathews

The death of Basil Mathews on March 29 at Oxford removes a figure much loved on both sides of the Atlantic. For 40 years Mathews was a skilled interpreter of the missionary enterprise of the Christian church, lighting up the world scene with his vivid pen and providing that touch of enthusiasm for great causes which the popular reader valued so much. First copies of his last book, *Forward Through the Ages,* published in New York by the Friendship Press, reached London almost on the day of his death. It is a story of the Christian church told in the author's best style. During the past 10 years Mathews had done much to help cement Anglo-American relationships. His passing closes a great career of missionary interpretation.

Studies Work of Methodism's Lay Preachers

Pres. W. E. Sangster of the Methodist Conference is making a series of vigorous tours of Methodism in Britain, paying attention to the work of laymen and of lay preachers, of whom the denomination has over 20,000 in active service. Dr. Sangster's "preacher's creed": "I believe in preaching, in preaching the great certainties, in hard work on the message, in plain preaching, in practical preaching, in preaching that grips the man first." In the near future Dr. Sangster is to convene a great conference of laymen to consider the topic, "The Church and the Christian Welfare State."

And So Forth

A bill to fix Easter between the dates of April 9 and 15 each year is now before Parliament. Religious objections to the proposal are to be heard.

St. Paul's Cathedral is anxious over finances. Assured annual income is only $60,000, whereas the cost of maintaining the building and paying the staff of 50 persons is $150,000.

Dr. Horsley, bishop of Gibraltar who supervises Anglican churches and chaplains in southeast Europe, is to commence a visit to the United States April 20.

Philip Lee Woolf, a Congregational minister, has been named to a five-year term as a secretary of the Student Christian Movement.

The United Council for Missionary Education has published a 32-page photogravure magazine, *Here Is the News,* which presents to the people of Britain the story of the world mission of the church. A first edition of 100,000 copies was printed.

CECIL NORTHCOTT.

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Detroit Churches Speak on Crime

Council Reaffirms Stand on Gambling, Urges Televising of Legislative, Labor-Management Sessions

DETROIT, April 10.—"Disclosures made recently by the Fulbright and Kefauver Senate committees reveal that basic standards of decency and honesty have been violated, even in high places, and that there seems to be a connection between politics and organized crime," declared the Detroit council of churches in a resounding resolution released April 5. The statement reaffirmed the council's vigorous opposition to pari-mutuel gambling and condemned the use of bingo and other games of chance by religious organizations as well as by municipal, civic and fraternal groups. It commended the mayor and common council for inviting the Kefauver committee to visit Detroit and called for the establishment of a local citizens' crime committee. It also urged the televising of all proceedings of legislative bodies, both state and national, as well as of important bargaining sessions between management and labor. In recommending such telecasts, it asked that "full provision be made for safeguarding the constitutional rights of all who appear as witnesses."

Council to Launch Intergroup Relations Program

The Detroit mayor's interracial committee has lent its assistant director, Beulah Whitby, to serve as consultant to the newly created race relations commission of the Detroit council of churches. The council has long desired to launch a vital program in intergroup relations but has lacked staff leadership for the purpose. Now, under Mrs. Whitby's direction, a strong commission under the chairmanship of Paul Morrison, pastor of Highland Park Trinity Methodist Church, has planned a yearlong project. Its purpose will be to develop a sound and wholesome program of information and education directed toward the Protestant church membership of the Detroit area. It proposes further to provide channels through which sound recommendations and policy decisions on matters pertaining to intergroup relations can be arrived at and transmitted to proper authorities. The commission began its work by undertaking a survey of Detroit churches to ascertain their practice regarding inclusive membership. Results of this project are not yet in.

Michigan Considers F.E.P. Bill

Michigan may at long last have a fair employment practices act. Judge Louis C. Cramton of Lapeer, Republican member of the state house of representatives, has introduced a bill patterned closely after the New York F. E. P. law. Since Gov. G. Mennen Williams and the Democratic minority are committed to antidiscrimination legislation, chances for a victory in the house are extremely good. The latest word is that Sen. Clarence A. Reid (Rep.) of Detroit has introduced a similar bill in the senate. If Sen. Reid's proposal is satisfactory to all backers of the Cramton measure, an F.E.P. act may come surprisingly soon. A number of civic groups, the noncommunist Michigan committee on civil rights and church organizations of all faiths are supporting the move to ban all discrimination in employment in Michigan.

Good Friday Services Bring Record Crowds

The largest crowds in years attended the Detroit council of churches' eight Tre Ore theater services held on Good Friday. Three of the services were broadcast over a local radio station, and one was televised. The observances, which were extensively publicized and widely discussed, made a profound spiritual impact upon the city. Each was characterized by effective preaching and stirring music. As in other years, the mayor and Protestant and Catholic officials called by special proclamation for the closing of all places of business and recreation from 12 to 3 p.m. so employees could attend divine worship. Sale of liquor was prohibited during the three-hour period. The council of churches has scheduled services for at least nine theaters next year. The *Wage Earner*, a Roman Catholic labor weekly, asks that Good Friday be made a legal holiday. Protestant forces plan to work for a more complete cessation of labor from noon until 3 o'clock, but have not joined in the demand for a full holiday.

Lenten Program Impressive

The Good Friday observances marked the climax of a successful series of noonday Lenten services sponsored by the council of churches in Central Methodist Church. The attendance exceeded that of most recent years, and the sanctuary was often filled to overflowing. Guest speakers were Theodore F. Adams of Richmond, Va., Bernard Iddings Bell of Chicago, Franklin Clark Fry of New York, W. O. Carrington of Brooklyn and Elmer G. Homrighausen of Princeton, N. J. Local men who preached were Edgar DeWitt Jones, Bishop Richard S. Emrich, Bishop George W. Baber, Frederick H. Olert, Verner S. Mumbulo and Charles H. Lange. A popular innovation was the use of well known Christian laymen as daily presiding officers. Among the lay leaders who participated were Mayor Albert E. Cobo; Arthur M. Dondineau, superintendent of schools; Wilber M. Brucker, former governor, and Stanley Kresge. Each noonday sermon was printed in full in local newspapers, and broadcast over the airways.

And So Forth

After 43 years with the Y. M. C. A. and 5 years as Detroit representative of the American Bible Society, Wellington M. Logan assumes a new post as executive assistant of the Detroit council of churches.

Detroit's First Presbyterian Church (U.S.A.) has so far refused to accept Frederick H. Olert's resignation, presented in order that he might become minister of Second Presbyterian Church (U.S.A.) of Richmond, Va. Though the matter is still under consideration, it is expected that he will eventually be released. Dr. Olert served 1948-49 as president of the local council of churches and has been active in many other religious and civic posts.

Edgar DeWitt Jones, pastor emeritus of

Central Woodward Christian Church, gave an address on his new book, *The Royalty of the Pulpit*, at the April meeting of the Detroit pastors' union. The meeting was an international event, held across the Detroit river at Windsor, Ont.

William J. Washer, assistant minister of Woodward Avenue Baptist Church, is succeeding Ozie D. Pruett as pastor.

Rabbi Leon Fram has led Temple Israel in the construction of an impressive new edifice which will be dedicated with a week of elaborate ceremonies beginning April 12.

G. MERRILL LENOX.

Carroll College Hears Louis H. Evans

Carroll College (Presbyterian, U.S.A.) at Waukesha, Wis., observed its annual Religion in Life Week under the leadership of Louis H. Evans, pastor of First Presbyterian Church, Hollywood, Calif., which was featured in The Christian Century's series on "Great Churches of America." Dr. Evans addressed morning worship services, met informally with students for discussion, invited their questions and challenged them at a closing vesper service with "The Collegian's Religion—Is It History, Theology or Experience?" "We must reconstruct ourselves before we strive to reconstruct the world," he told the students. "Education should not be merely intellectual; it should also teach concern. We are curious but not concerned. We must go high in our 'God attitude' to get high in our man-to-man attitude." In January Carroll College's student leaders attended a human relations conference at which campus problems were reviewed in order to formulate action to meet them.

The Church Roll

Ralph M. Johnson, pastor of First Baptist Church, Sacramento, Calif., and formerly president of the Washington state council of churches, has been elected general director of the American Baptist Convention's council on missionary cooperation.

Ernest Cadman Colwell, president of the University of Chicago and formerly a member of the institution's divinity faculty, has resigned to accept appointment as distinguished visiting professor at Emory University, Atlanta, his alma mater.

J. Donald Kingsley, director general of the International Refugee Organization, has accepted a United Nations appointment to supervise a reconstruction and refugee program in Korea as soon as military action ceases there. Mr. Kingsley, who will delegate to his assistants many of his former duties with the IRO, is recruiting a nucleus of experts in housing, nutrition, rehabilitation and reconstruction to help him in Korea. He has invited the aid of the World Council of Churches, the Lutheran World Federation, the Jewish Distribution Committee and the National Catholic Welfare Conference.

Members of the delegation from the two Philadelphia Yearly Meetings of Friends which presented to John Foster Dulles the appeal to permit Japan to retain the "no war" clause in her constitution were Dr. William W. Cadbury, long-time medical missionary in China, Elizabeth Gray Vining, recently returned from serving as tutor to the Japanese royal family, and Thomas and Eliza Foulks, formerly with the Friends neighborhood center in Tokyo.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

The Mating Season (Par.) When her modest hamburger stand fails, wisecracking, outspoken mother goes to live with her college graduate son. His new wife mistakes her for applying servant, and to keep him from having to reveal his lowly origin she stays on as cook. But it seems the wife hates snobs, and when the truth is out complications multiply. A triumph for the comic genius of Thelma Ritter, hitherto seen only in minor parts. *Rich comedy* of characterization, marred by excess of social drinking for which no plot reason exists. M,Y

Mr. Universe (Eagle-Lion) Jack Carson, Bert Lahr. *Comedy*. Brash opportunist manages "body beautiful" contest winner into fame as wrestler, loses chance to cash in when athlete refuses to throw a match the way gamblers want it to go. Wrestling scenes, in which well known figures appear, may interest those who like the sport, but story is *mainly slapstick, its fun labored*. Displays questionable ethics—after all, crooked gamblers are subject for something other than fun. M,Y

Up Front (Univ.) *Comedy*. The misadventures through foxhole fighting, hectic leave in Naples, of "Willy" and "Joe," famous G.I. cartoon characters created by Bill Mauldin. A series of episodes expanding single cartoon ideas, their humor at expense of "brass" and rear echelon troops. Effect is dulled by necessity of creating plot line; the one devised has little distinction. M,Y,C

BEST CURRENT FILMS

For Family: Beaver Valley, Cinderella, The Happiest Days of Your Life, I'd Climb the Highest Mountain, King Solomon's Mines, The Mudlark, Stars in My Crown, Three Weeks with Love.

For Mature Audience: All About Eve, Born Yesterday, The Broken Arrow, Cyrano de Bergerac, The Halls of Montezuma, Hamlet, Harvey, Kim, The Men, Mystery Street, No Way Out, Payment on Demand, The Red Shoes, Rio Grande, Sunset Boulevard, Tomahawk, Trio. 4-25-51

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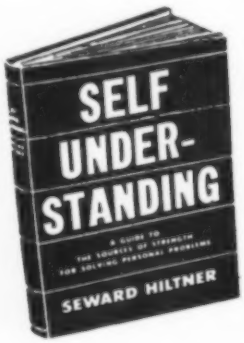

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